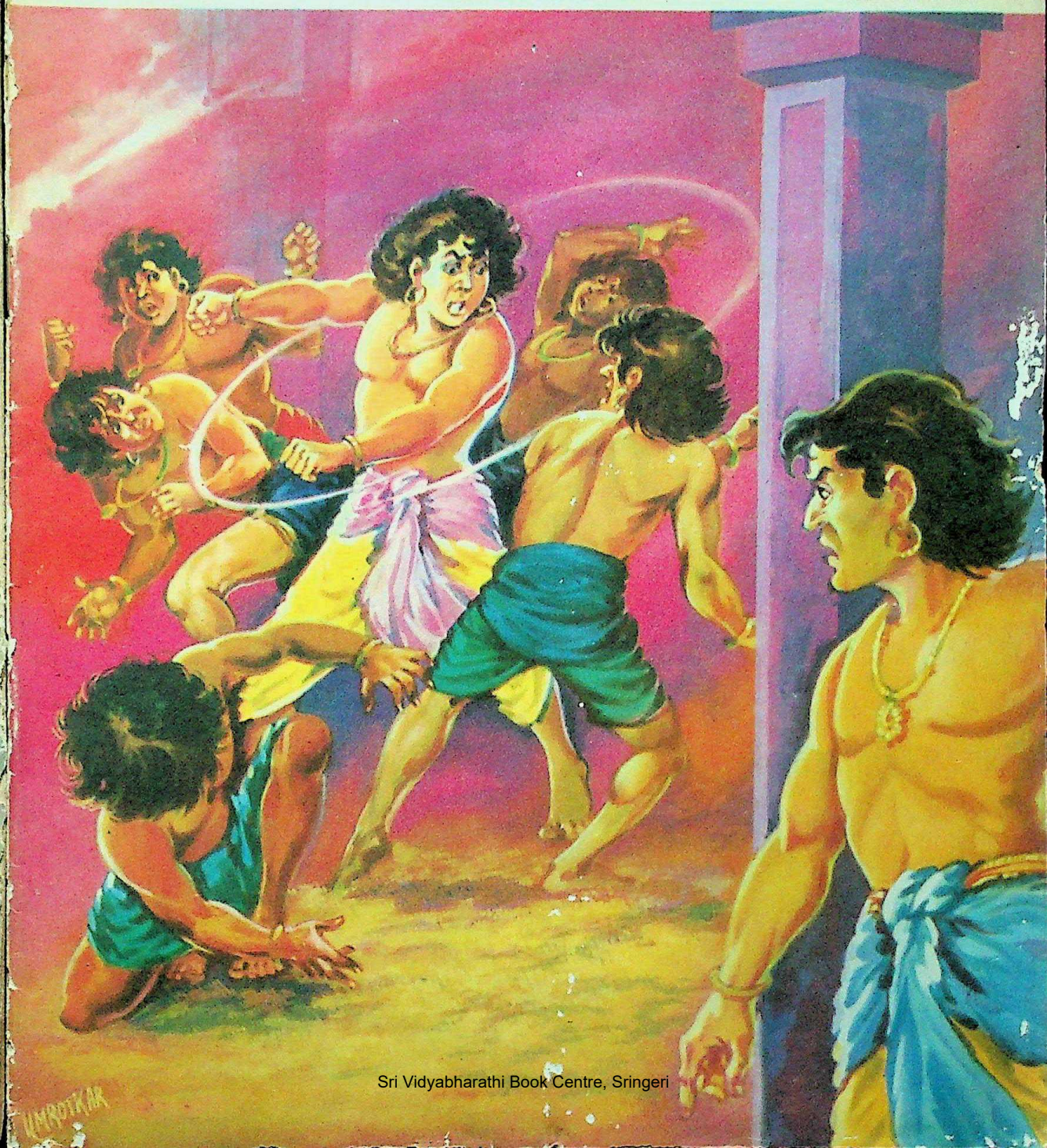


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Mahabharata - 4

THE PANDAVAS AT HASTINAPURA



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Published by:

H.G. MIRCHANDANI

for IBH Publishers Pvt. Ltd.,
Mahalaxmi Chambers,
22, Bhulabhai Desai Road,
Bombay 400 026

and printed by him
at IBH Printers, Marol Naka,
Mathuradas Vissanji Road,
Andheri (East), Bombay 400 059.

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Bombay 400 026.

Subscriptions: (in India only)
Rs. 48/- for 12 issues and Rs. 96/-
for 24 issues: (Add Rs. 5/-
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The Mahabharata is the longest epic known to man. It is also what may be called the total epic because, besides being a literary classic, it is a supreme work of philosophy and an exhaustive manual of morals and manners.

The origin of the Mahabharata is shrouded in mystery. Countless scholars have pried into the work to discover the personality of its author, Veda Vyasa, to pin down its date of composition, and to analyse its historical veracity. But doubts still persist on all these counts.

Was it possible for one person to compose over a hundred thousand verses? Handed down by oral tradition, was the Mahabharata written down in 800 B.C. or 600 B.C. or 300 B.C.? Can the levels of Painted Grey Ware and Northern Black Polished Ware, or the names of present-day cities and plains, or the radio-carbon tests of excavated materials, vouch for its historicity? There is no conclusive answer.

The core of the tale – the feud between the princely cousins, the Pandavas and the Kauravas, leading to the eighteen-day-long bloody war – must have had its roots in some real event. The text with its available recensions points to three oral versions: the first as recited by Veda Vyasa himself, the next as recited by his disciple Vaishampayana to Janamejaya, and the third as narrated again by one Sauti, who had heard Vaishampayana's recital. Additions and interpolations must have crept in at various times, till the advent of the printing-press and standard editions.

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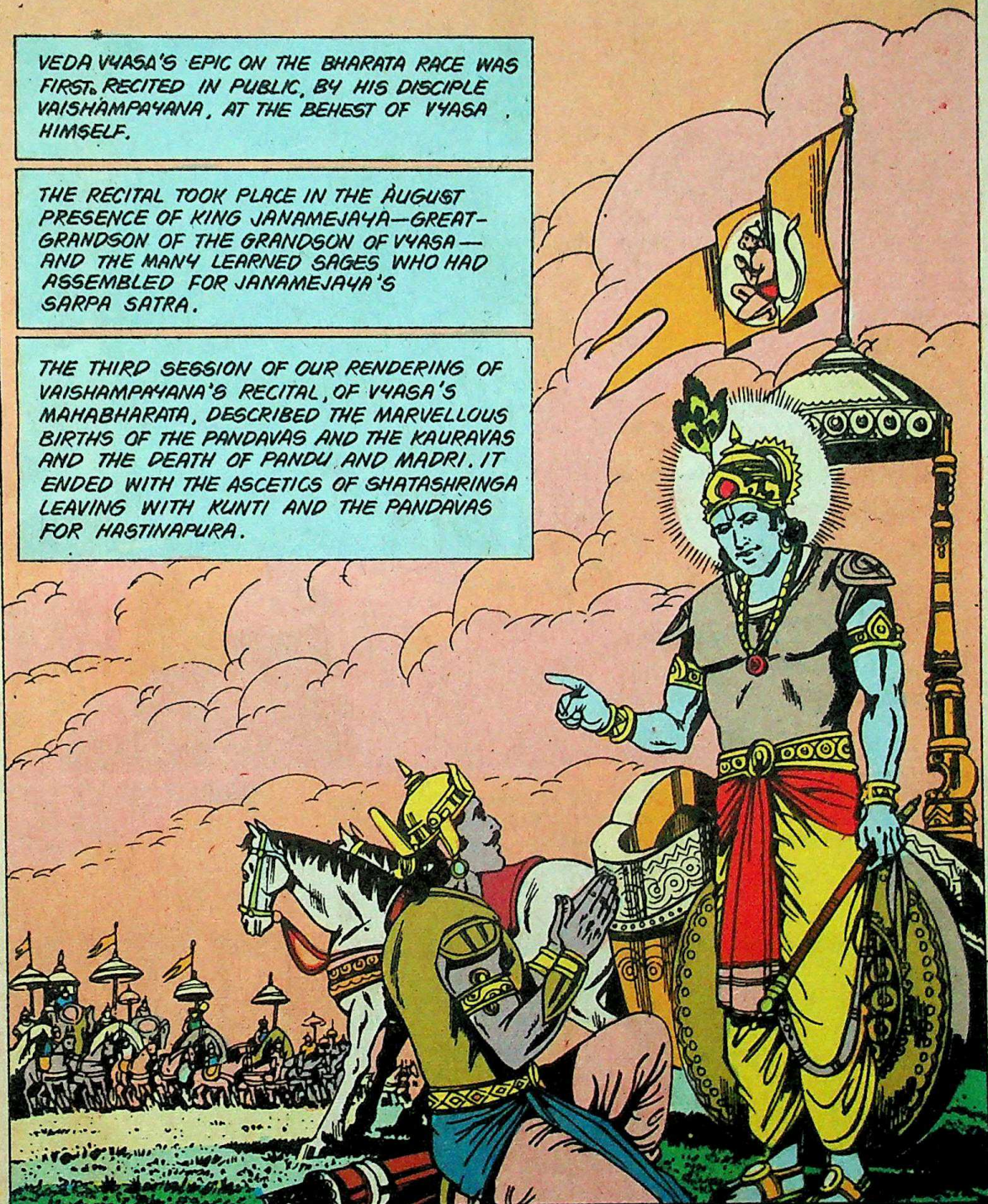
MAHABHARATA-4

The Pandavas at Hastinapura

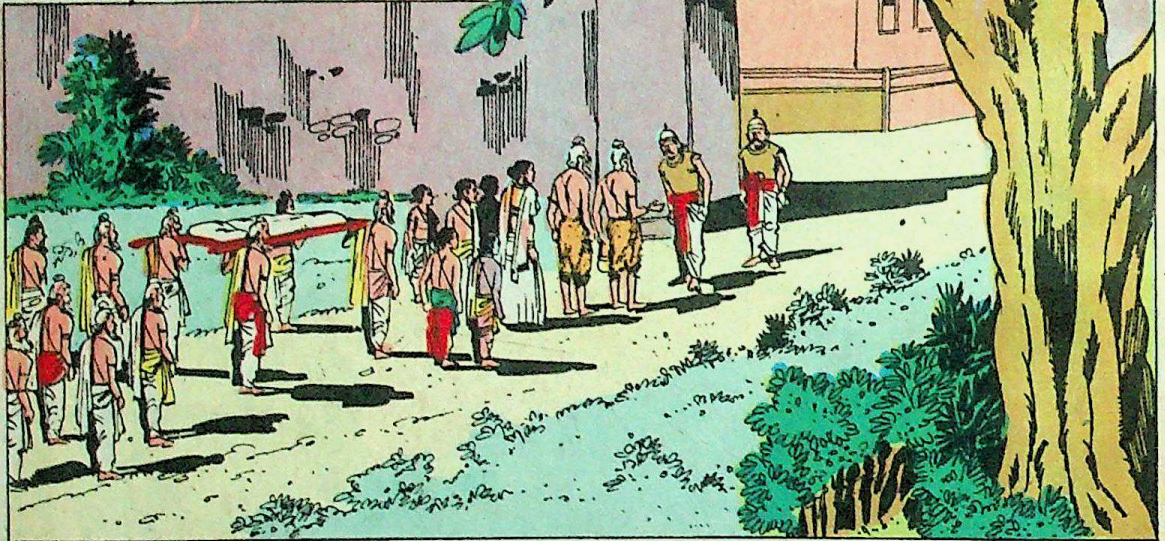
VEDA VYASA'S EPIC ON THE BHARATA RACE WAS FIRST RECITED IN PUBLIC, BY HIS DISCIPLE VAISHAMPAYANA, AT THE BEHEST OF VYASA HIMSELF.

THE RECITAL TOOK PLACE IN THE AUGUST PRESENCE OF KING JANAMEJAYA—GREAT-GRANDSON OF THE GRANDSON OF VYASA—AND THE MANY LEARNED SAGES WHO HAD ASSEMBLED FOR JANAMEJAYA'S SARPA SATRA.

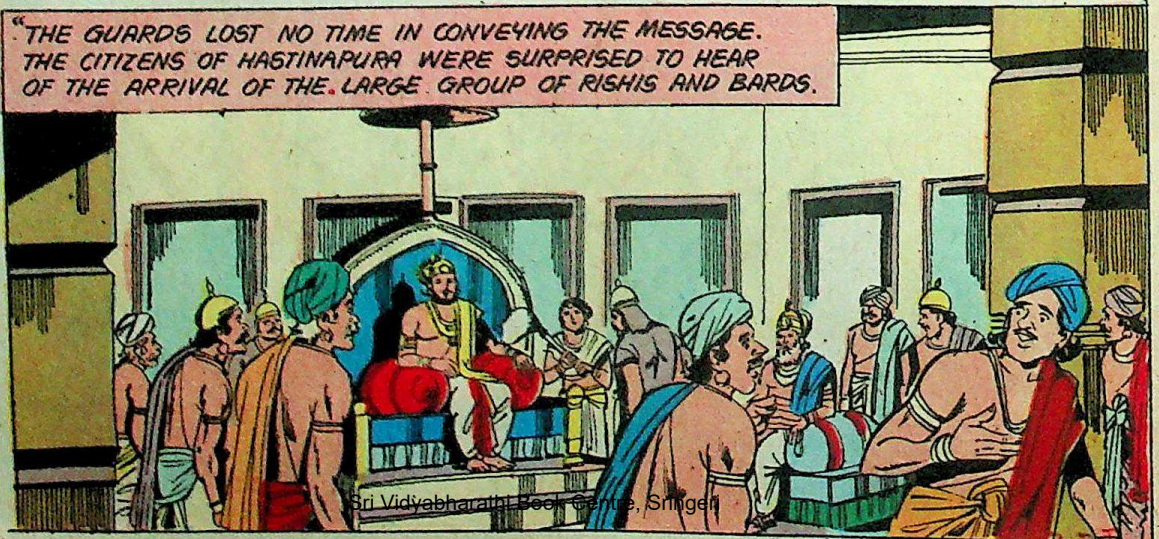
THE THIRD SESSION OF OUR RENDERING OF VAISHAMPAYANA'S RECITAL, OF VYASA'S MAHABHARATA, DESCRIBED THE MARVELLOUS BIRTHS OF THE PANDAVAS AND THE KAURAVAS AND THE DEATH OF PANDU AND MADRI. IT ENDED WITH THE ASCETICS OF SHATASHRINGA LEAVING WITH KUNTI AND THE PANDAVAS FOR HASTINAPURA.



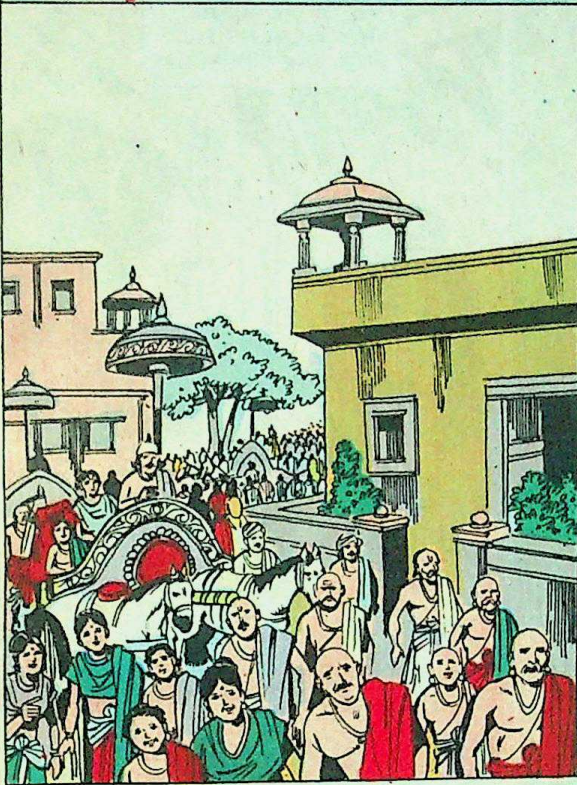
WHEN KUNTI AND THE ENTOURAGE
ARRIVED AT THE PORTALS OF
THE CITY OF HASTINAPURA,
THE RISHIS ASKED THE
GUARDS TO INFORM THE
KING OF THEIR ARRIVAL.



"THE GUARDS LOST NO TIME IN CONVEYING THE MESSAGE.
THE CITIZENS OF HASTINAPURA WERE SURPRISED TO HEAR
OF THE ARRIVAL OF THE LARGE GROUP OF RISHIS AND BARDS."



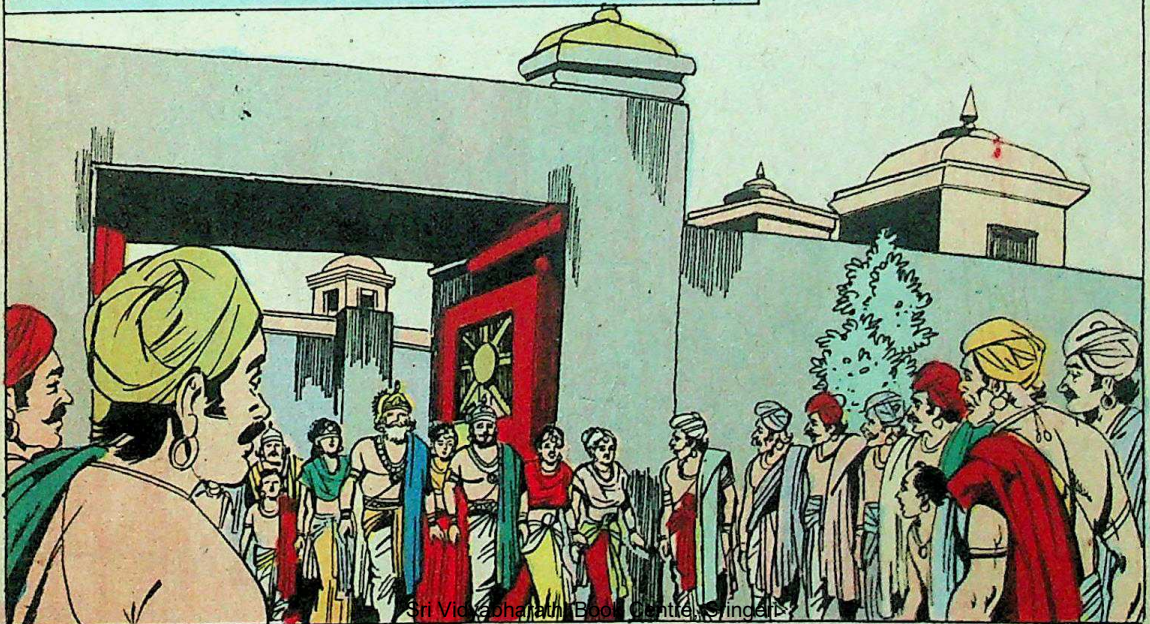
"MEN AND WOMEN OF ALL CASTES THROGGED THE STREETS; SOME ON FOOT, SOME IN VEHICLES. ALL EAGER TO SEE THE VISITORS.



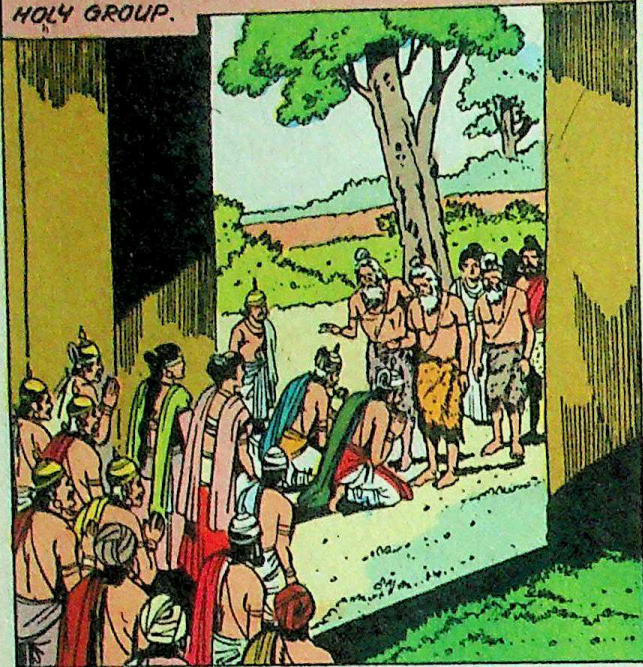
"THE CONCOURSE, THOUGH VAST, WAS PEACEFUL BECAUSE IT WAS ORDERLY AND FREE FROM SCUFFLE.



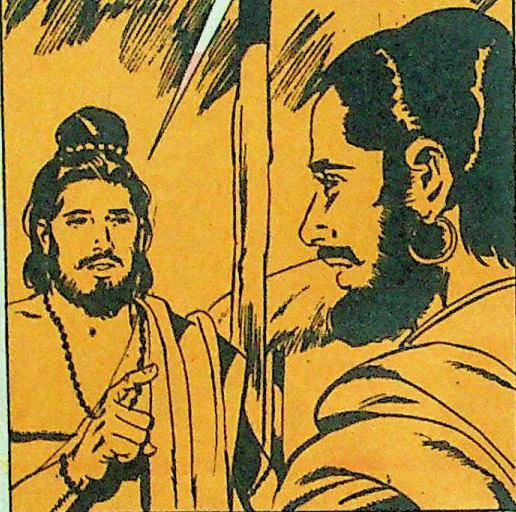
"THEN THERE CAME BHEESHMA, DHRTIRASHTRA, VIDURA, SATYAVATI, AMBIKA, AMBALIKA, GANDHARI AND OTHER LADIES OF THE ROYAL HOUSEHOLD, AND THE SONS OF DHRTIRASHTRA ADORNED WITH JEWELS AND ORNAMENTS.



"THE KAURAVAS BOWED TO THE RISHIS AND THE CITIZENS PROSTRATED THEMSELVES BEFORE THE HOLY GROUP."

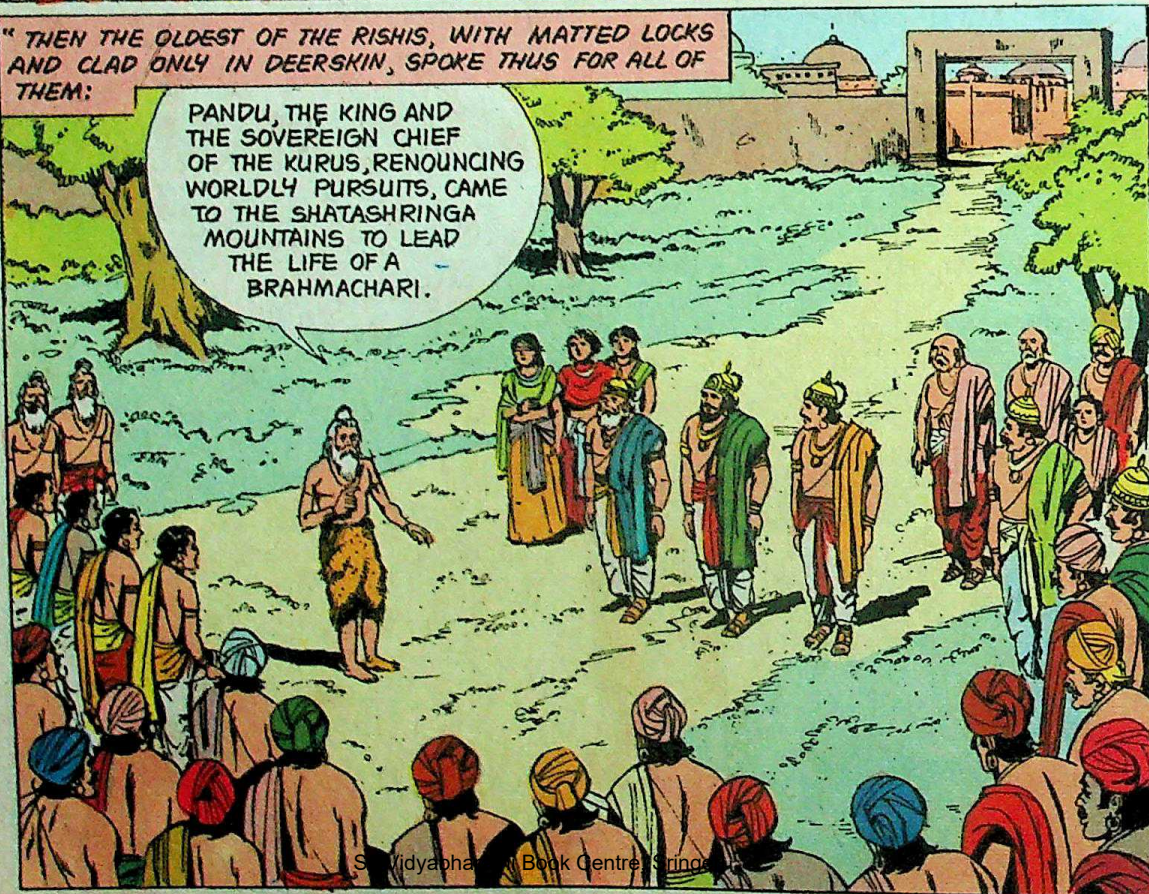


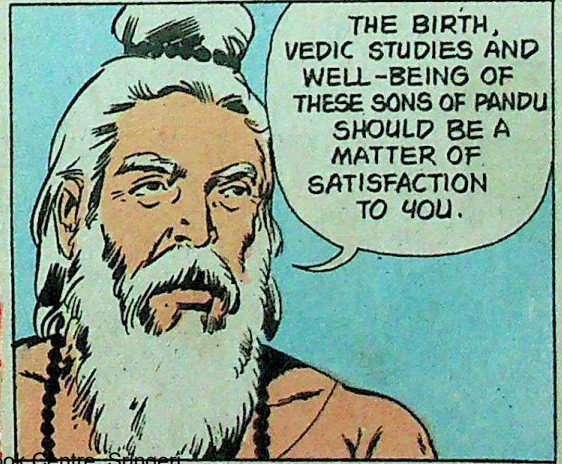
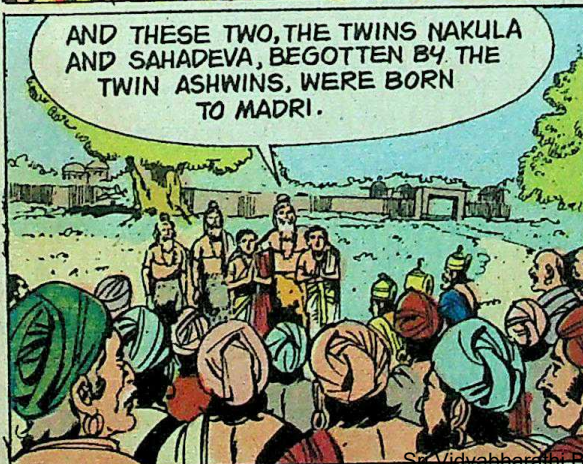
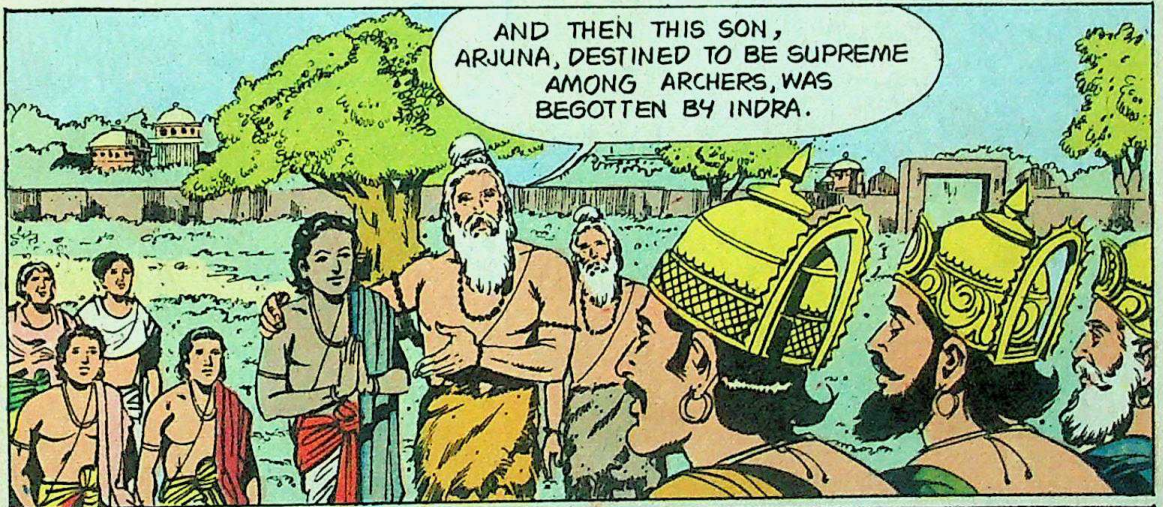
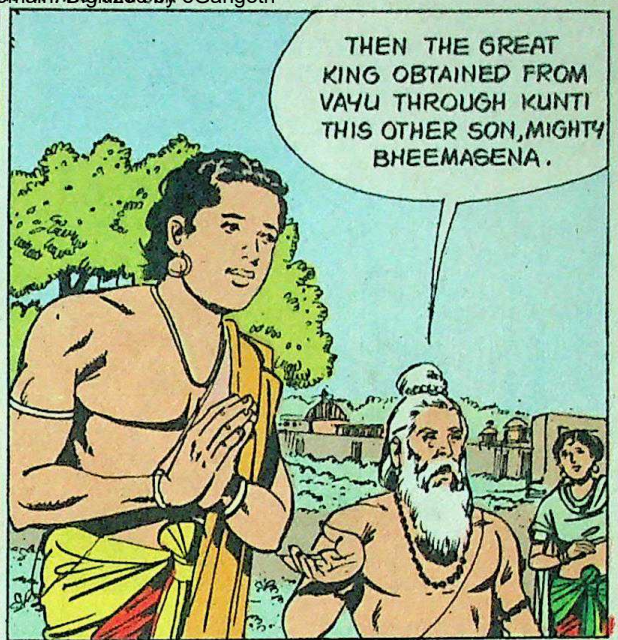
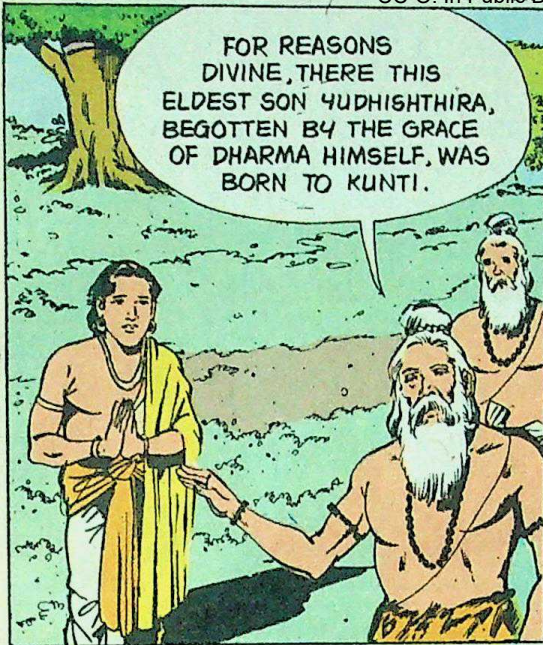
THEN BHEESMA WELCOMED THEM WITH BEFITTING HONOUR AND PLACED AT THEIR DISPOSAL THE WEALTH THAT WAS THE KINGDOM.

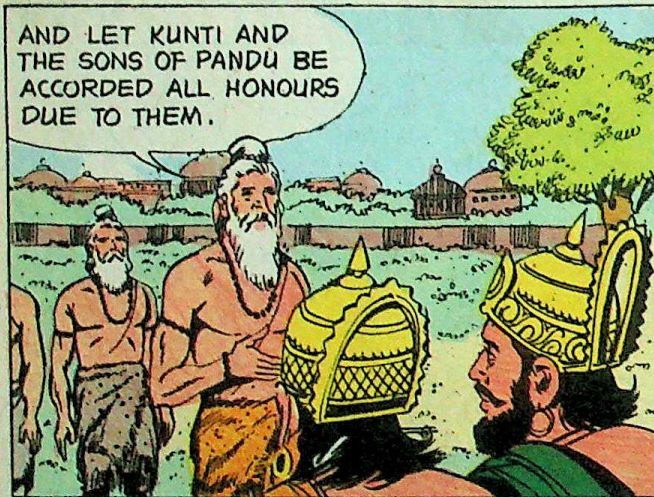
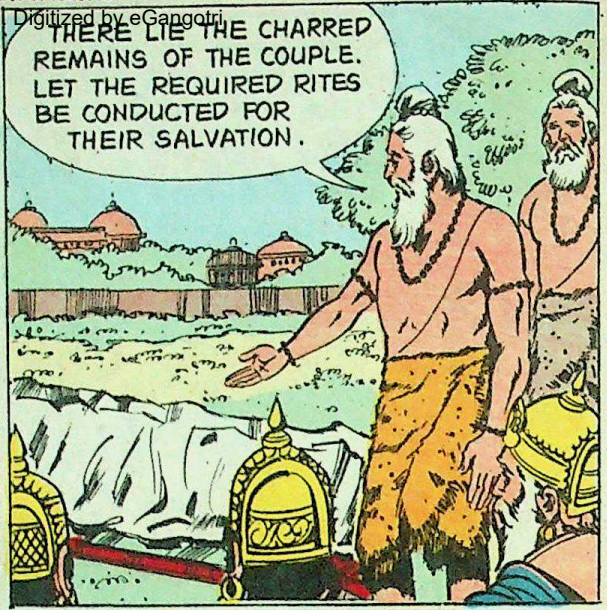
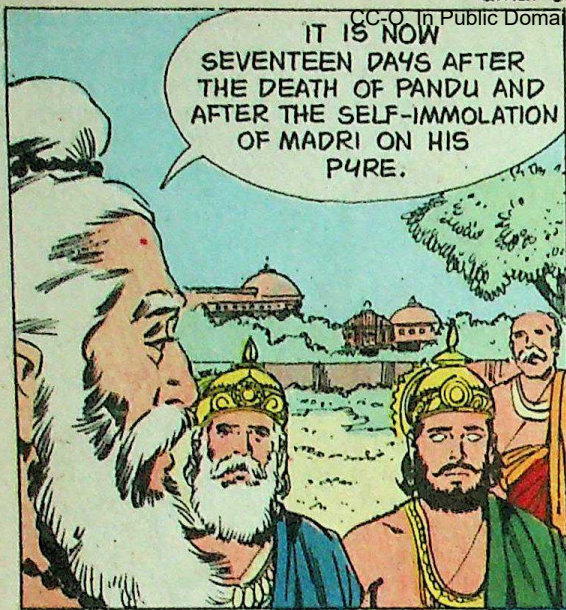


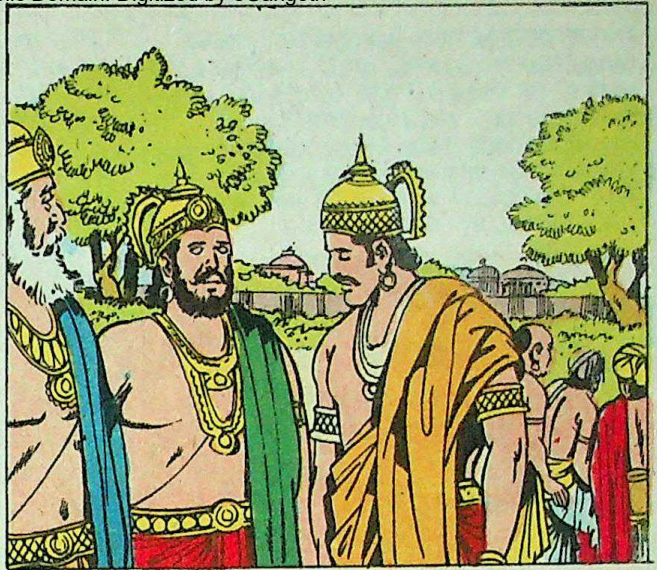
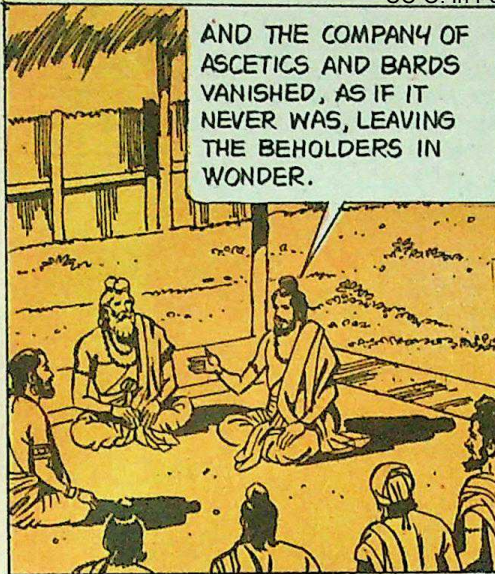
"THEN THE OLDEST OF THE RISHIS, WITH MATTED LOCKS AND CLAD ONLY IN DEERSKIN, SPOKE THUS FOR ALL OF THEM:

PANDU, THE KING AND THE SOVEREIGN CHIEF OF THE KURUS, RENOUNCING WORLDLY PURSUITS, CAME TO THE SHATASHRINGA MOUNTAINS TO LEAD THE LIFE OF A BRAHMACHARI.

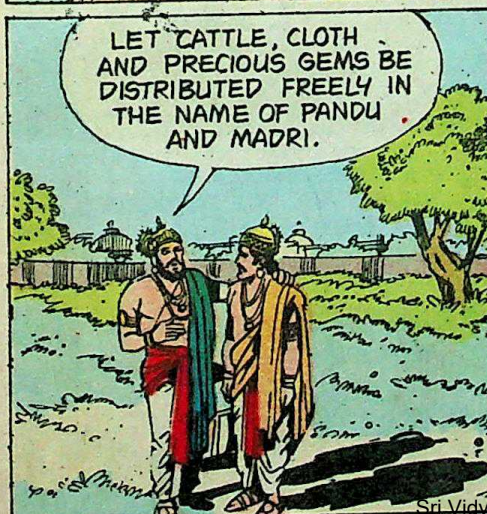
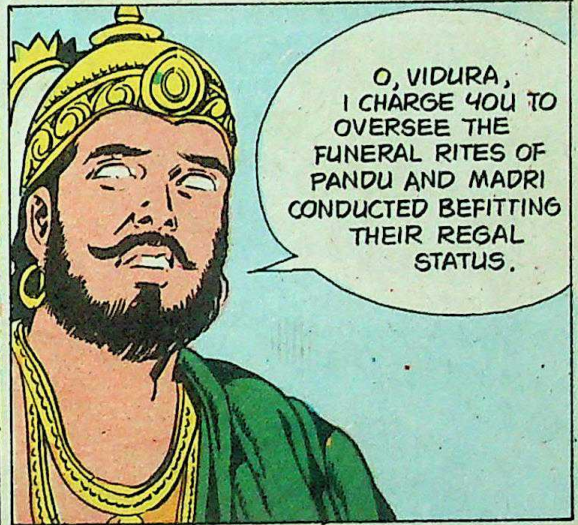
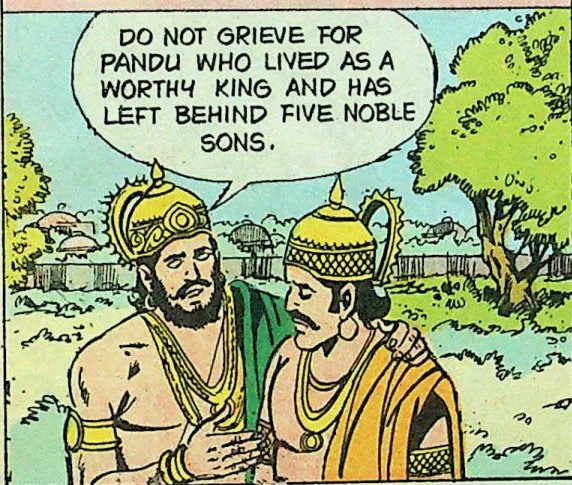




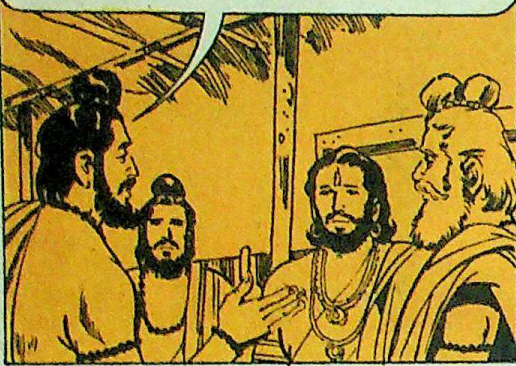




"DHRTARASHTRA THEN SAID TO VIDURA:

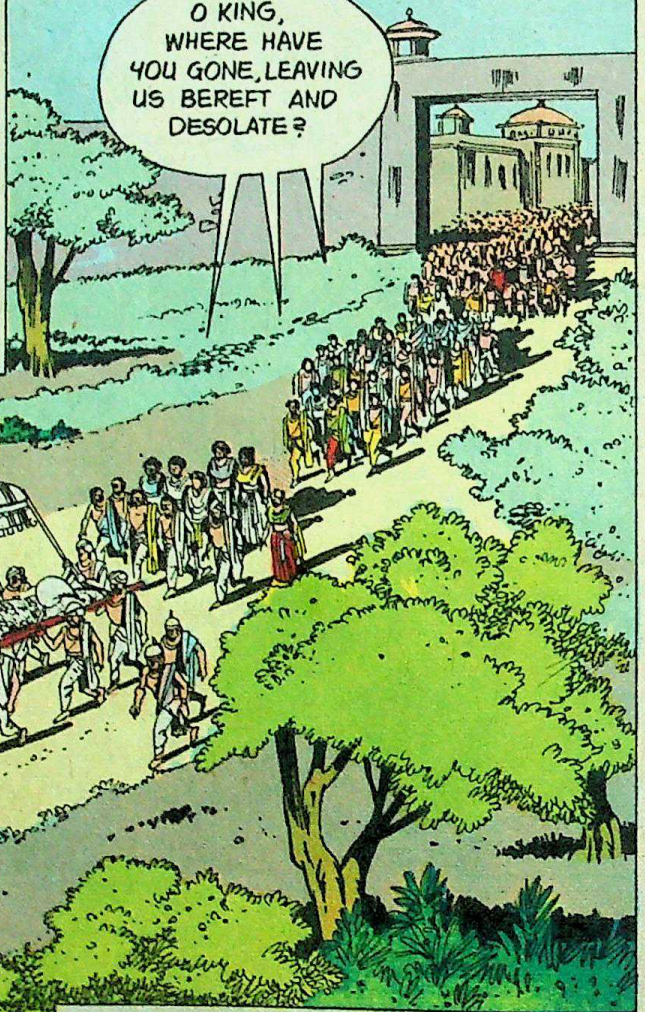


AFTER CONSULTING BHEESHMA, VIDURA SELECTED A SACRED SPOT FOR THE LAST RITES OF PANDU. THE COURTIER'S AND THE CITIZENS THEN COVERED WITH FLOWERS, THE BIER WHICH CARRIED THE REMAINS OF THE KING AND HIS CONSORT, AND DECKED IT WITH RICH HANGINGS AND FRAGRANT GARLANDS.

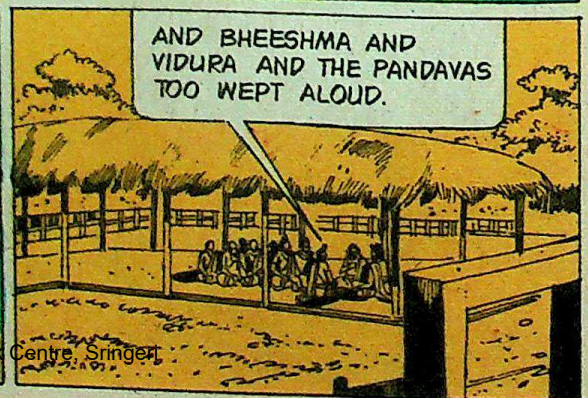


"THE BIER WAS CARRIED AWAY FROM THE CITY BY MEN, AND THE CORTEGE WAS LED BY PRIESTS, TO THE ACCOMPANIMENT OF DIRGE AND DRUMS. COMMONERS FOLLOWED THE CORTEGE LAMENTING LOUDLY:

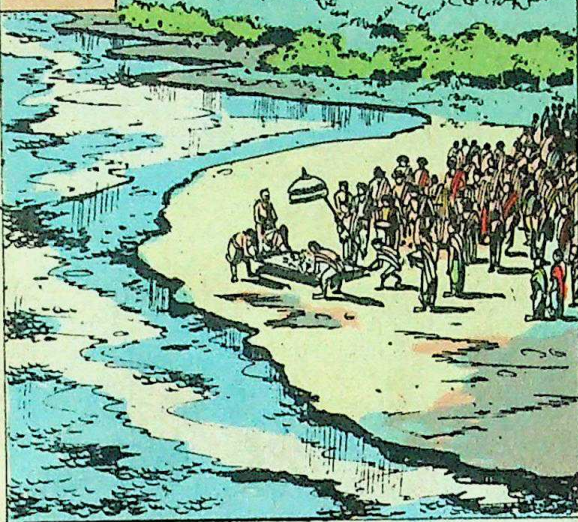
O KING,
WHERE HAVE
YOU GONE, LEAVING
US BEREFT AND
DESOLATE?



AND BHEESHMA AND
VIDURA AND THE PANDAVAS
TOO WEPT ALOUD.



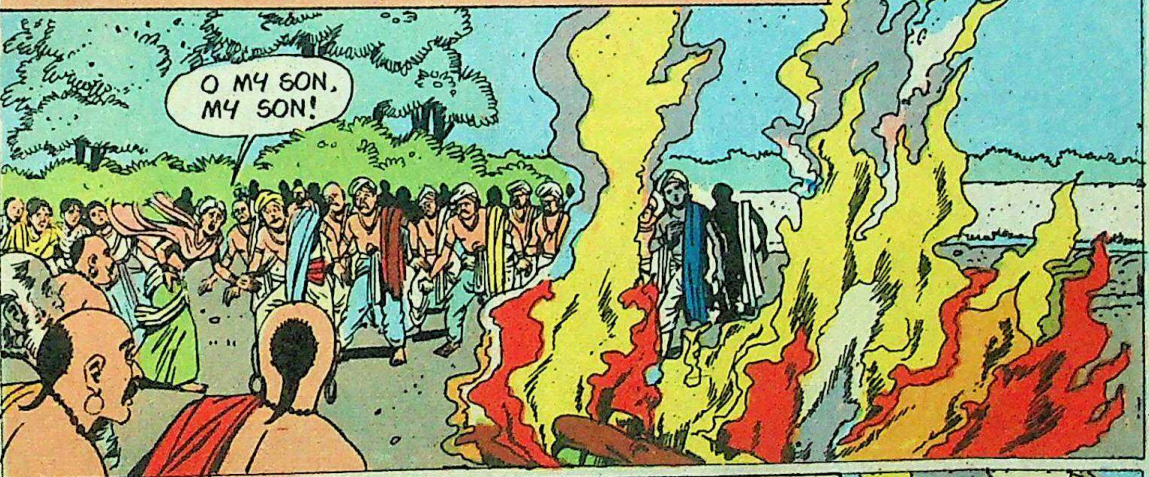
"THUS THEY REACHED THE EXPANSIVE BANKS OF THE GANGA WHERE THE BIER WAS LAID DOWN.



GUIDED BY THE PRIESTS, THEY CONCLUDED THE FUNERAL RITES AND SET FIRE TO THE REMAINS OF THE BODIES.



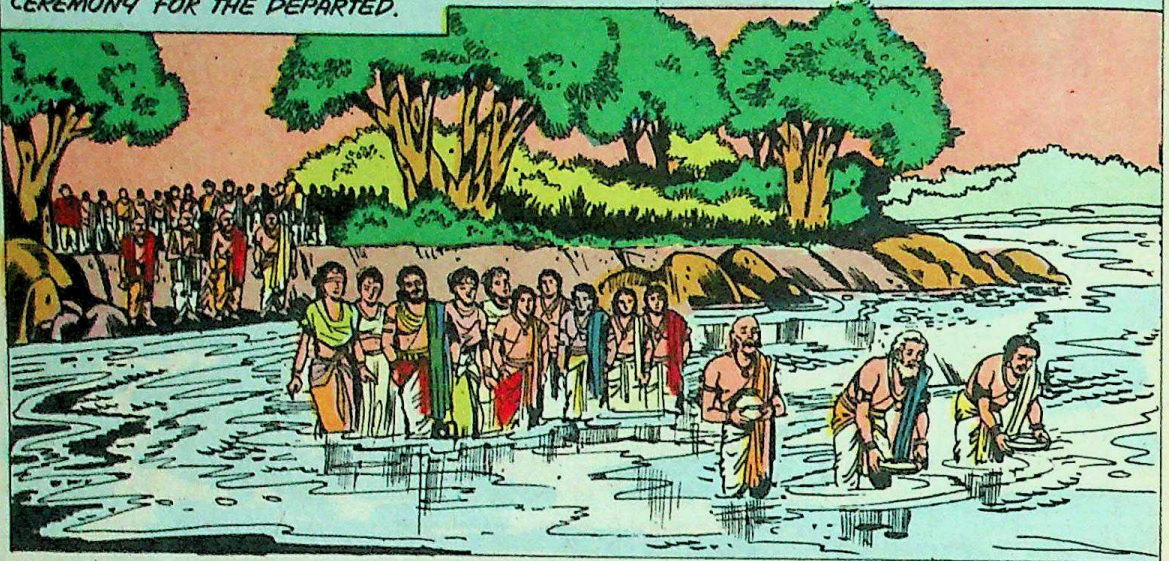
"AS THE FLAMES LEAPT UP, AMBALIKA CRIED OUT IN ANGUISH:



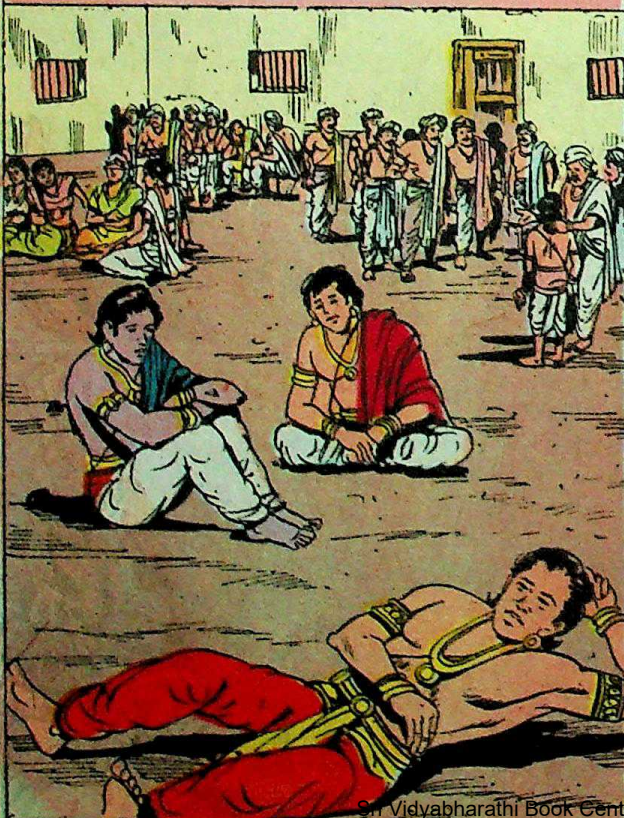
"AND WITNESSING THE GRIEF-STRIKEN MOTHER FALL TO THE GROUND, THE CITIZENS WAILED IN DEEP SORROW:



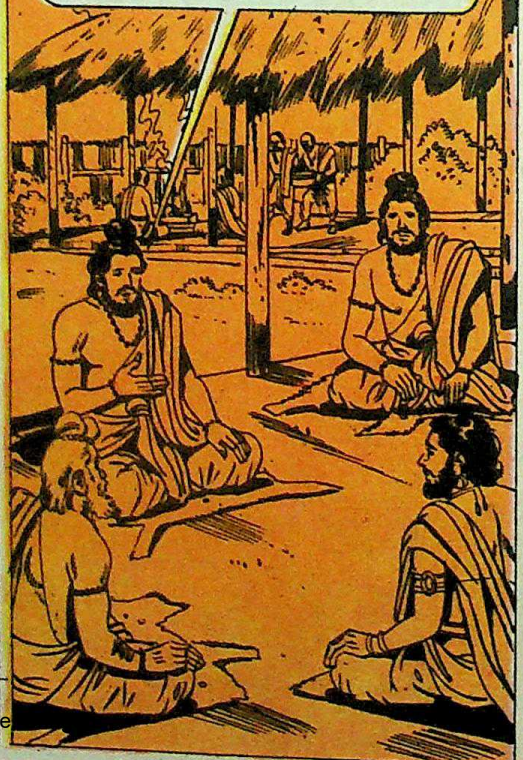
"THE DISTRAUGHT CRY OF KUNTI MOVED THE HEART OF EVEN THE BIRDS AND BEASTS, AND MADE THE WISE BHEESHMA AND VIDURA SAD. WITH TEAR-DIMMED EYES THEY, ALONG WITH DHRITARASHTRA, THE PANDAVAS AND THE KURU LADIES, PERFORMED THE LAST CEREMONY FOR THE DEPARTED.



"THE CITIZENS THEN CONSOLED THE DISTRESSED SONS OF PANDU. YOUNG AND OLD ALIKE, ENGULFED IN SORROW LIKE THE PANDAVAS, MOURED WITH THEM FOR FULL TWELVE DAYS.

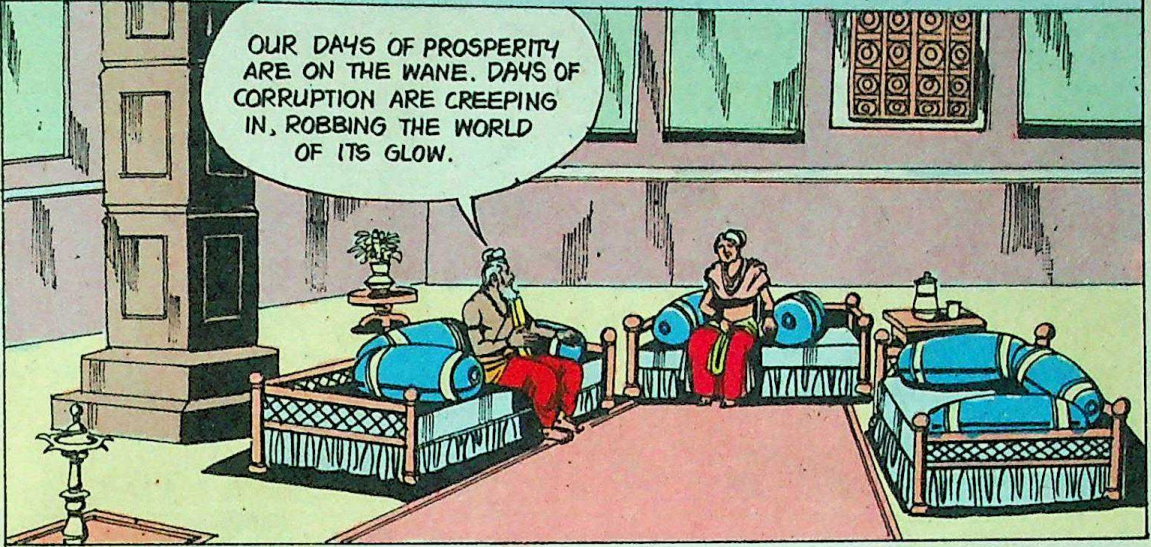


THE SHRADDHA WAS COMPLETED BY BHEESHMA AND KUNTI WITH A GRAND FEAST AND LAVISH DONATIONS. PURIFIED THUS BY RITUALS, THE BHARATAS AND THE REST THEN RETURNED TO HASTINAPURA.

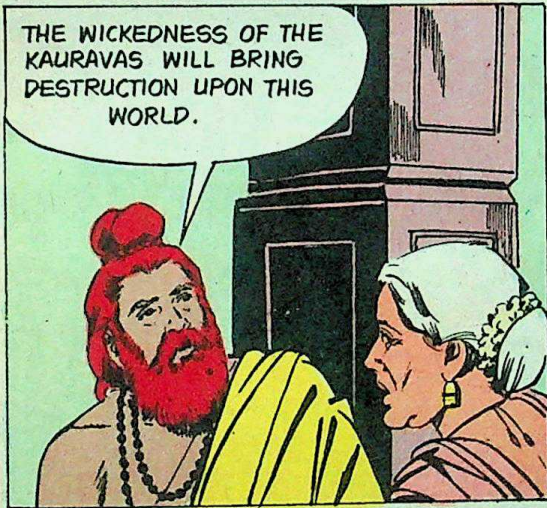


"THEN MY ESTEEMED GURU VYASA CAME TO SATYAVATI, HIS MOTHER, AND SAID:

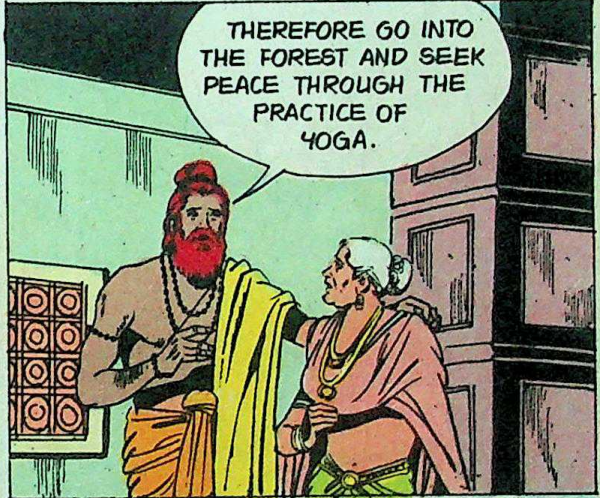
OUR DAYS OF PROSPERITY
ARE ON THE WANE. DAYS OF
CORRUPTION ARE CREEPING
IN, ROBBING THE WORLD
OF ITS GLOW.



THE WICKEDNESS OF THE
KAURAVAS WILL BRING
DESTRUCTION UPON THIS
WORLD.



THEREFORE GO INTO
THE FOREST AND SEEK
PEACE THROUGH THE
PRACTICE OF
YOGA.

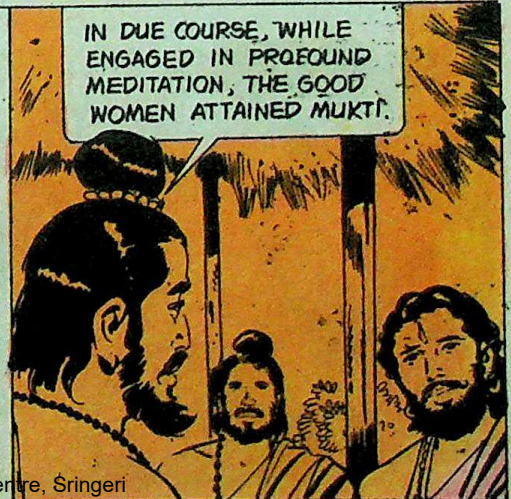


"HEEDING THE WORDS OF VYASA, AND WITH THE
APPROVAL OF BHEESHMA, SATYAVATI ACCOMPANIED
BY AMBIKA AND AMBALIKA, WENT TO THE FOREST."

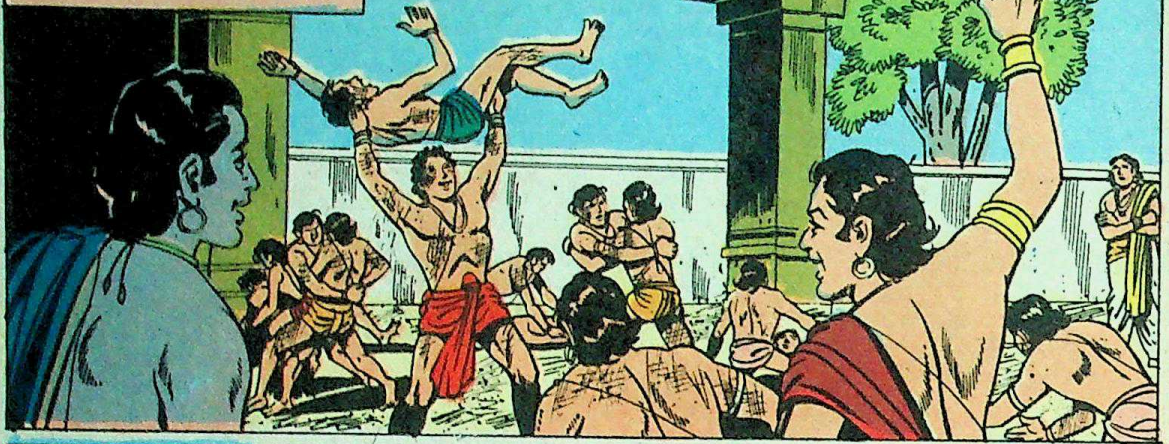


* AFTER LEADING THE LIFE OF A HOUSEHOLDER TILL THE
AGE OF USUALLY 50 YEARS, PEOPLE LIVED IN PLACES
AWAY FROM HUMAN HABITATIONS, EITHER ALONE OR IN
SMALL GROUPS, GIVING UP THE COMFORTS OF LIFE IN
PREPARATION FOR THE FOURTH STAGE **SANYASA**

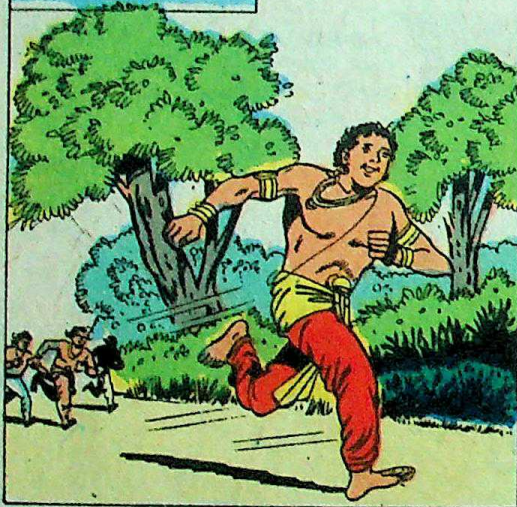
IN DUE COURSE, WHILE
ENGAGED IN PROFOUND
MEDITATION, THE GOOD
WOMEN ATTAINED MUKTI.



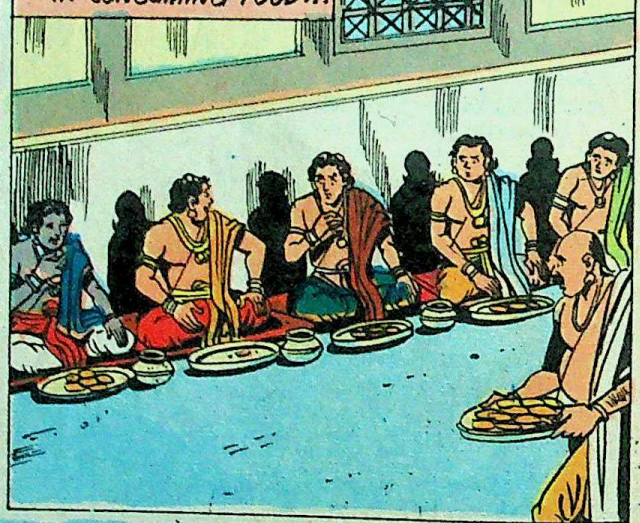
"MEANWHILE THE PANDAVAS GREW UP IN AFFLUENCE IN THEIR FATHER'S PALACE, AND PROVED THEIR SUPERIOR STRENGTH EVEN WHILE AT PLAY WITH THE SONS OF DHRITARASHTRA."



"IN RUNNING..."



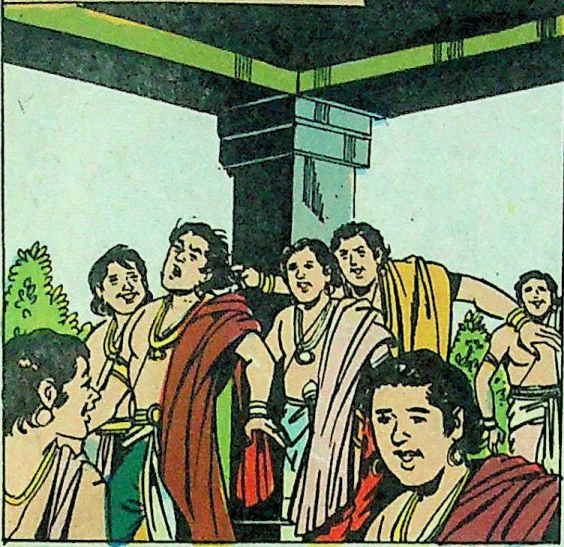
"...IN CONSUMING FOOD..."



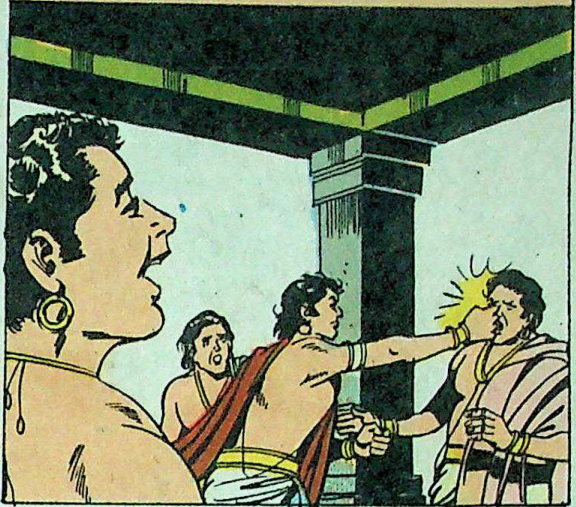
"...AND IN SCATTERING DUST, BHEEMASENA BEAT THEM ALL."



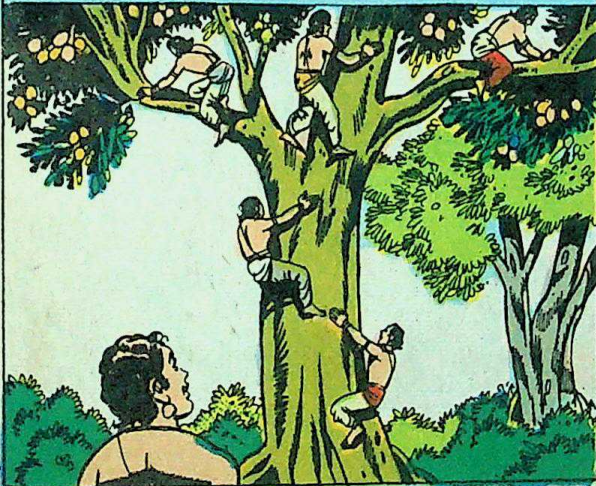
"HE PULLED THEIR HAIR..."



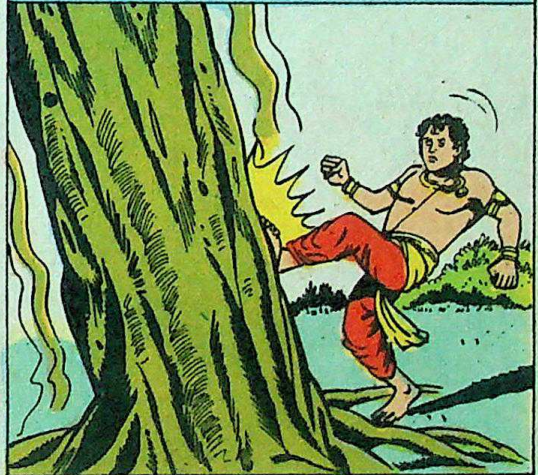
"...AND, LAUGHING ALL THE WHILE, MADE THEM FIGHT AMONG THEMSELVES."



"WHEN THE SONS OF DHRTARASHTRA CLAMBERED UP THE TREES TO PLUCK FRUIT..."



"...BHEEMA WOULD SET THE TREE ALL A-TREMBLE WITH A MIGHTY KICK."



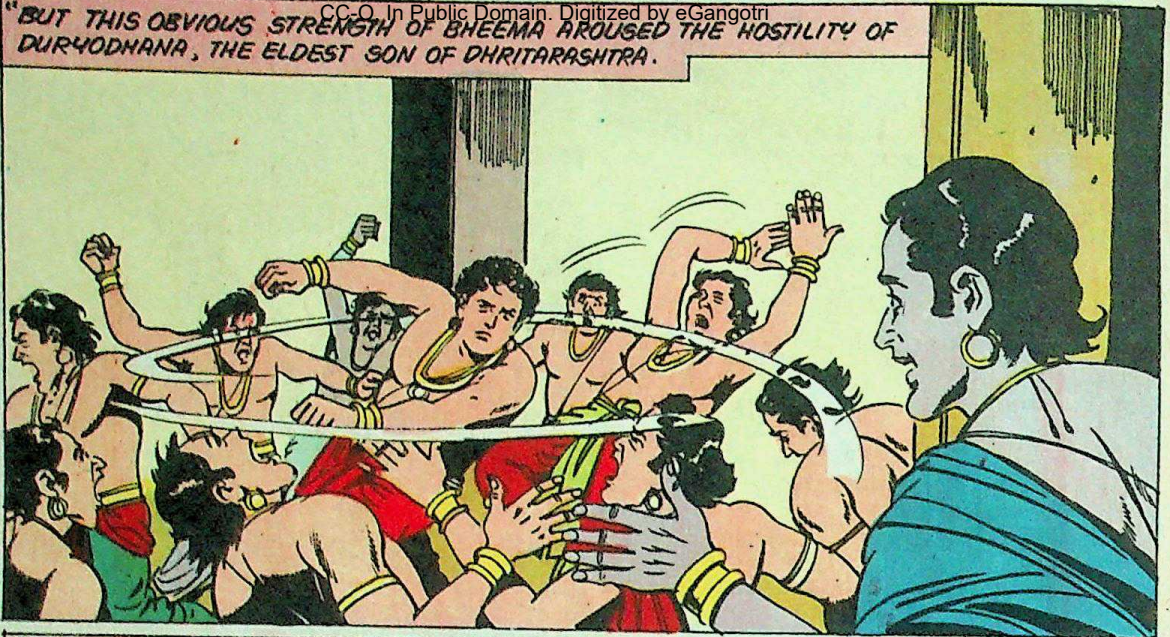
"AND DOWN WOULD COME FRUIT, FRUIT-PLUCKERS AND ALL."



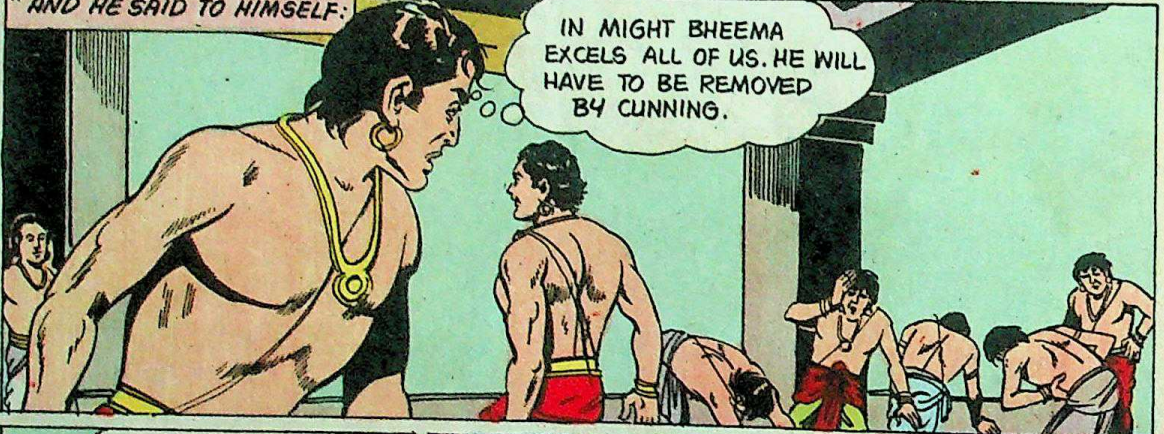
THE 100 SONS OF DHRTARASHTRA WERE NO MATCH FOR ONE BHEEMA. HOWEVER, HIS DISPLAY OF RUGGED STRENGTH WAS PROMPTED BY CHILDISH GLEE AND NOT BY ILL WILL."



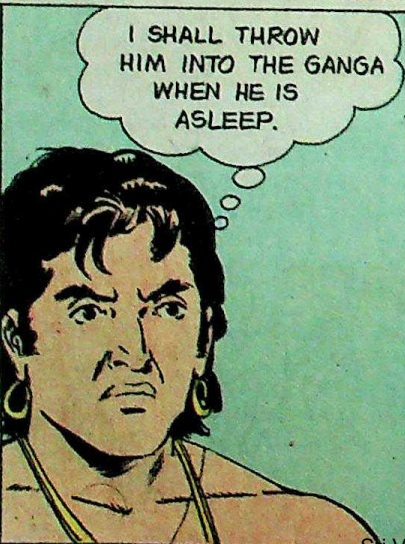
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 "BUT THIS OBVIOUS STRENGTH OF BHEEMA AROUSED THE HOSTILITY OF DURYODHANA, THE ELDEST SON OF DHRTARASHTRA."



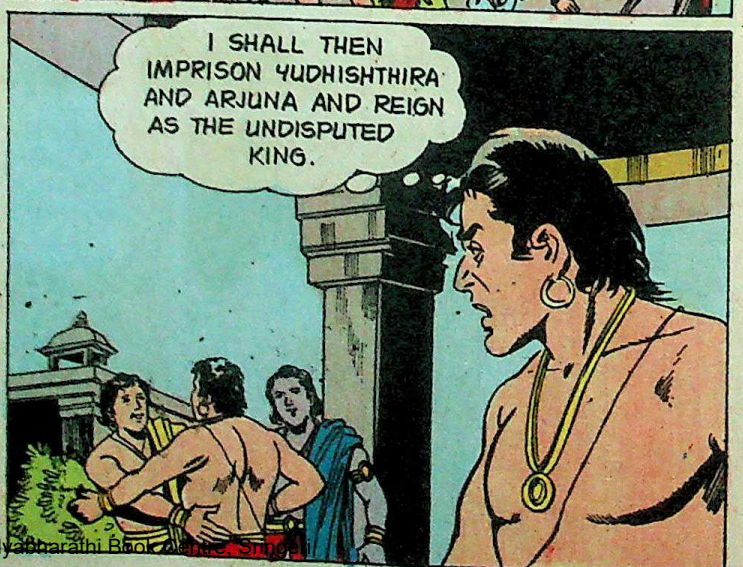
"AND HE SAID TO HIMSELF:

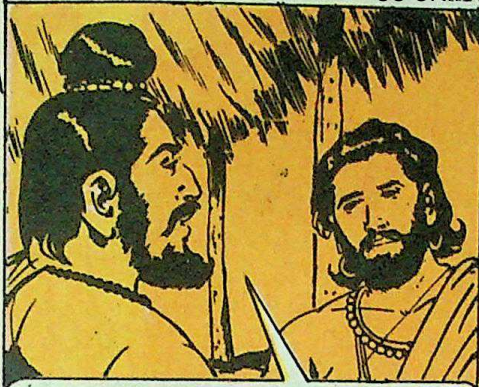


I SHALL THROW HIM INTO THE GANGA WHEN HE IS ASLEEP.



I SHALL THEN IMPRISON YUDHISHTHIRA AND ARJUNA AND REIGN AS THE UNDISPUTED KING.

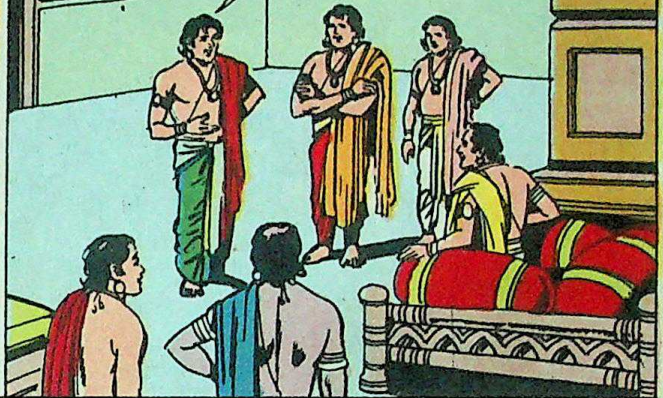




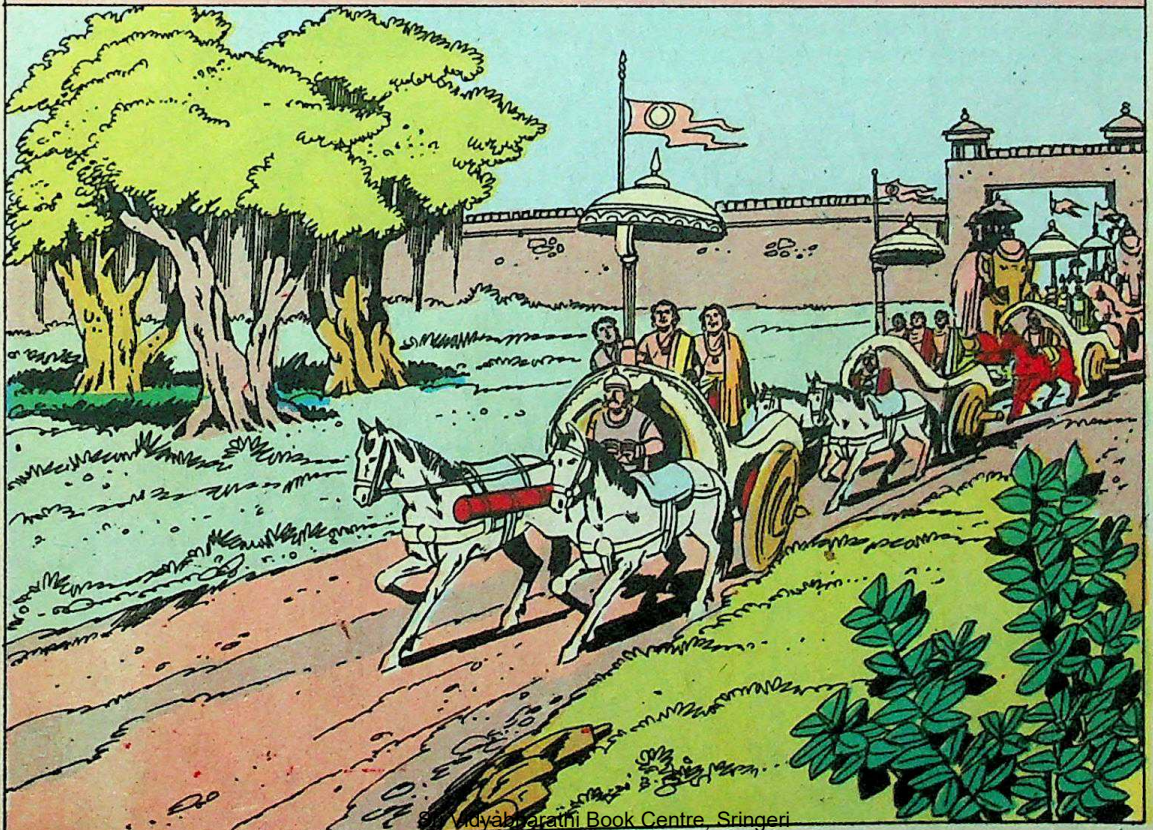
RESOLUTE IN HIS WICKED THOUGHT, DURYODHANA KEPT A SHARP WATCH FOR AN OPPORTUNITY. AND, O MONARCH, AT LENGTH HE SET UP AN ALLURING CAMP FOR WATER SPORTS AT PRAMANAKOTI ON THE BANKS OF THE GANGA. HE HAD IT ADORNED WITH RICH CLOTH HANGINGS AND EMBELLISHED WITH GAY FLAGS. AND THE CUISINE THERE WAS EQUIPPED TO SERVE FOOD AND DRINK OF CHOICE TASTE.

"AND WHEN ALL WAS COMPLETED, THE CRAFTY PRINCE SAID TO THE PANDAVAS:

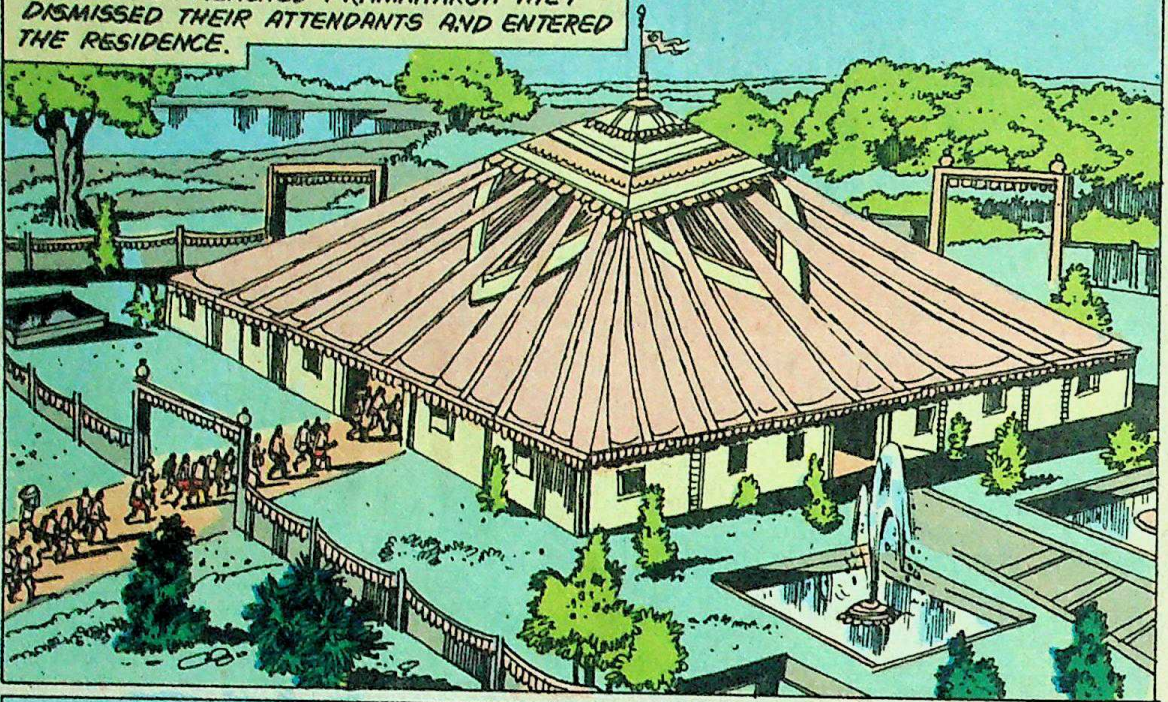
LET ALL OF US GO FOR SOME SPORT TO THE GANGA AND HER SYLVAN BANKS.



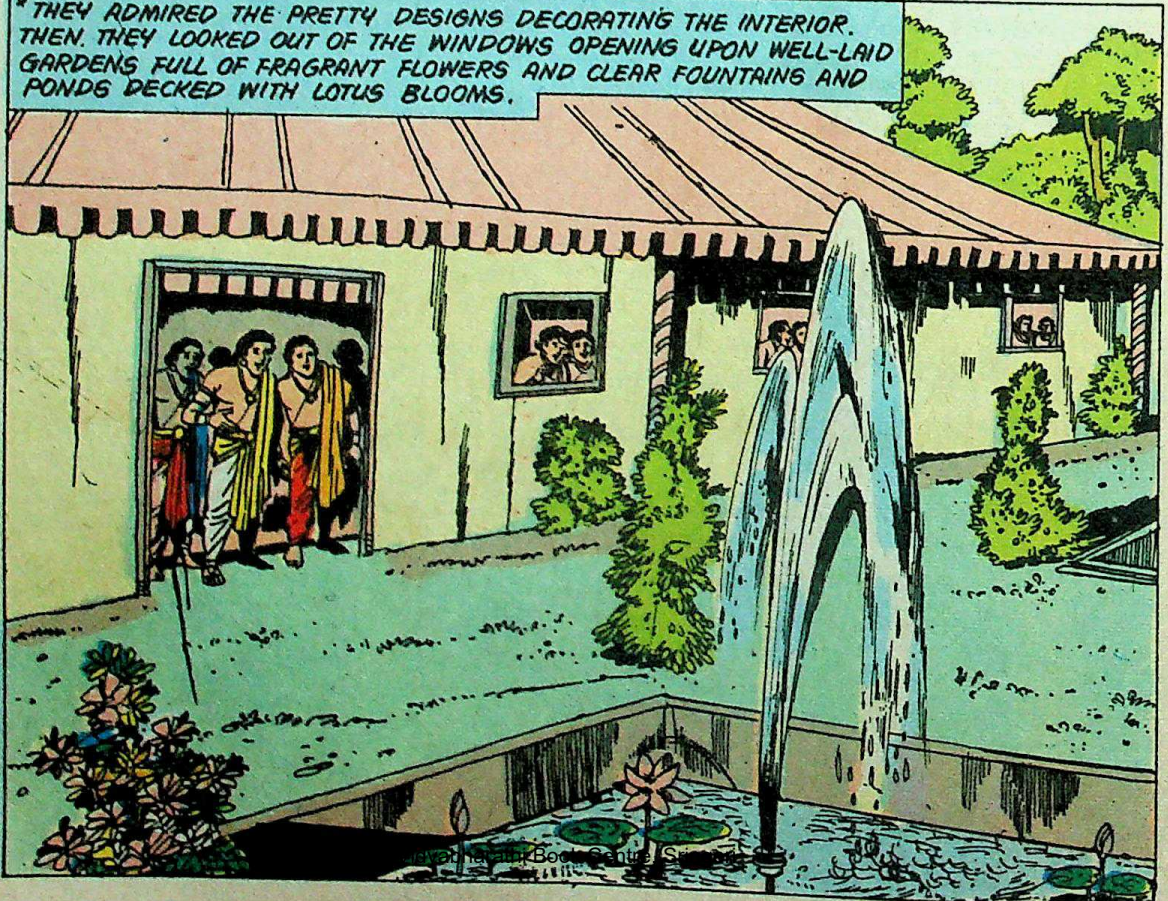
"WHEN YUDHISHTHIRA AGREED TO IT, THE PANDAVAS AND THE SONS OF DHRTIRASHTRA PROCEEDED TO THAT SPOT, SOME IN CHARIOTS AND SOME ON ELEPHANTS.



"WHEN THEY REACHED PRAMANAKOTI THEY
DISMISSED THEIR ATTENDANTS AND ENTERED
THE RESIDENCE."



"THEY ADMIRER THE PRETTY DESIGNS DECORATING THE INTERIOR.
THEN, THEY LOOKED OUT OF THE WINDOWS OPENING UPON WELL-LAID
GARDENS FULL OF FRAGRANT FLOWERS AND CLEAR FOUNTAINS AND
PONDS DECKED WITH LOTUS BLOOMS."



"AFTER THE KAURAVAS AND THE PANDAVAS HAD THEIR FILL OF PLEASURES..."



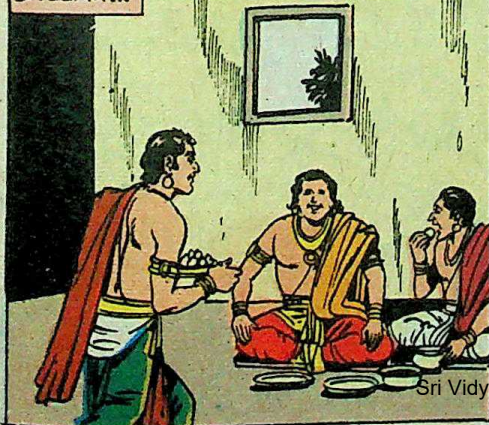
"...THEY TOOK TURNS AT FEEDING EACH OTHER WITH CHOICE DELICACIES."



"MEANWHILE DURYODHANA HAD ALREADY PREPARED HEAVILY POISONED FOOD TO KILL BHEEMASENA."



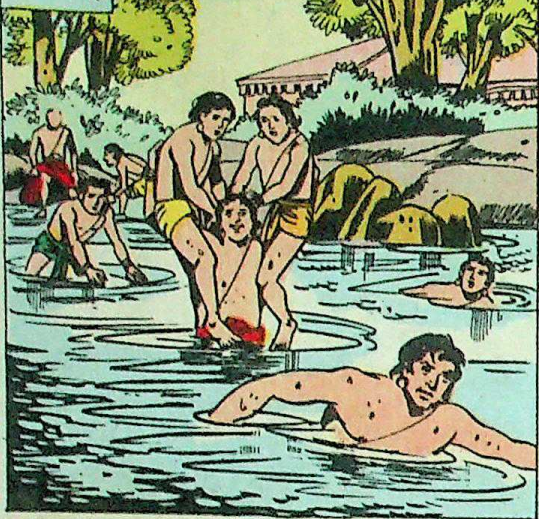
"CONCEALING HIS EVIL DESIGNS WITH SWEET SMILES, HE WENT OVER TO BHEEMA..."



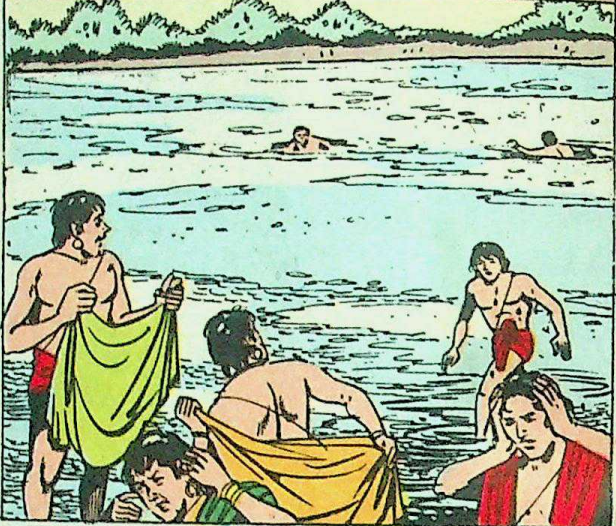
"...AND FED HIM FREELY WITH THE POISONED FOOD."



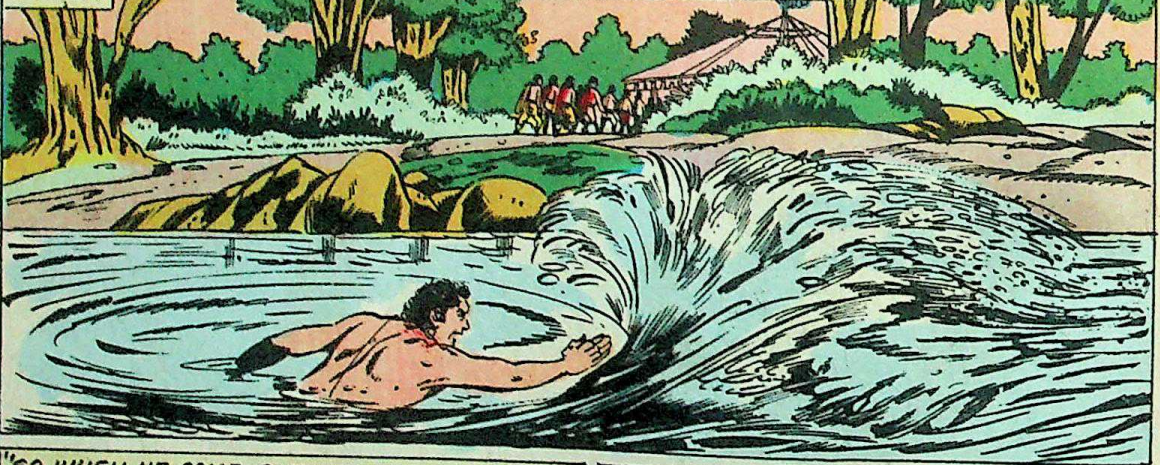
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 "THEN ALL OF THEM MOVED OVER TO THE RIVER TO AMUSE THEMSELVES IN THE WATER."



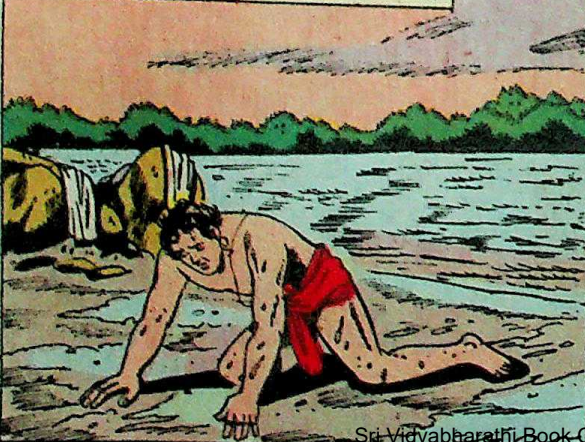
"AFTER A WHILE THEY CAME OUT OF THE WATER AND DRESSED THEMSELVES IN FRESH CLOTHES."



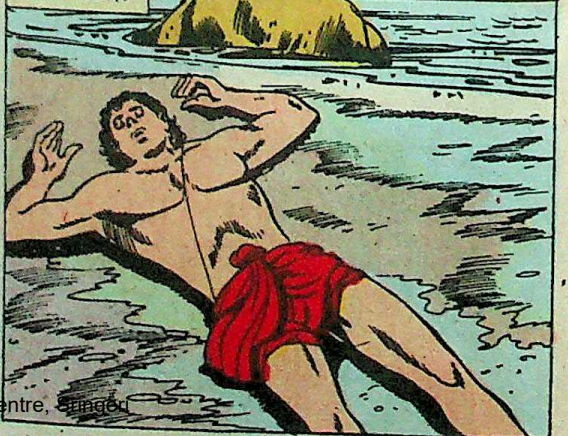
"BHEEMA HAD BEEN MORE VIGOROUS THAN THE OTHERS IN THE WATER."



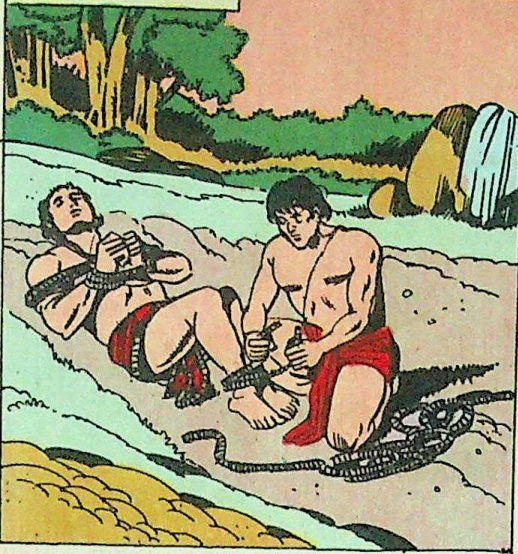
"SO WHEN HE CAME OUT, HE FLUNG HIMSELF ON THE GROUND IN SHEER FATIGUE."



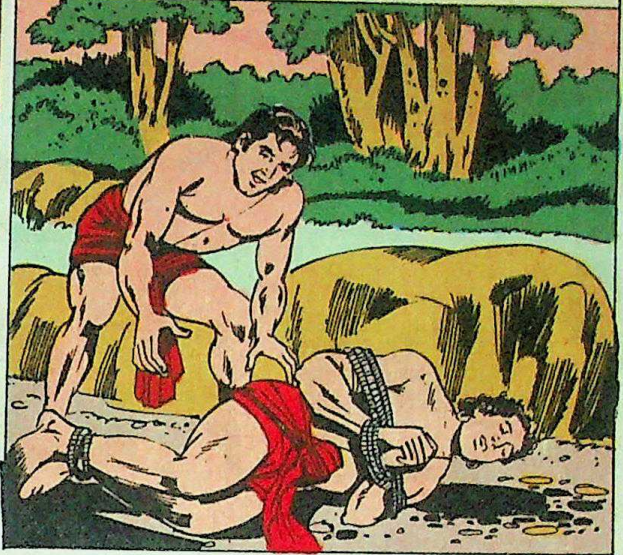
"AND THE STRONG POISON, AND THE SOFT RIVER BREEZE, LULLED HIM INTO A DEEP SLUMBER."



SEEING THIS DURYODHANA BOUND HIM WITH STRONG REEDS...



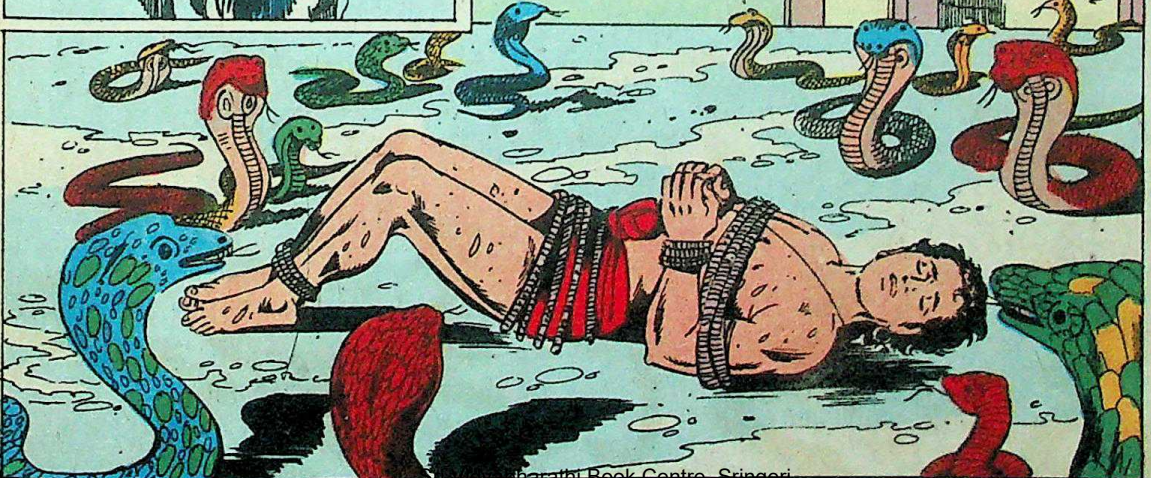
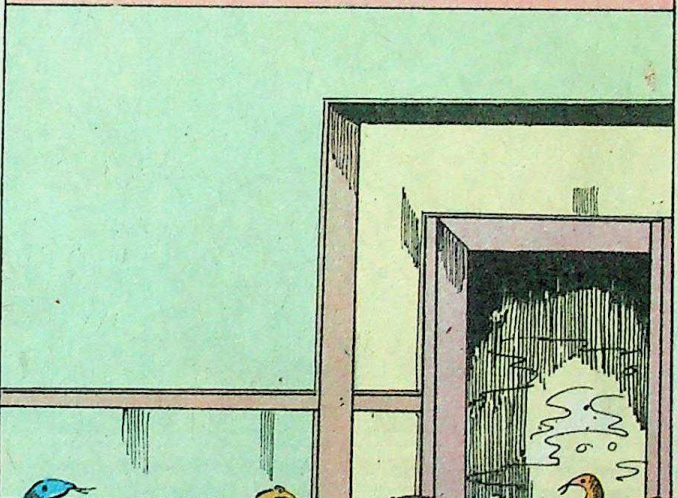
...AND ROLLED HIM DOWN INTO THE WATER.



"THE UNCONSCIOUS BHEEMA SANK, DOWN, DOWN..."

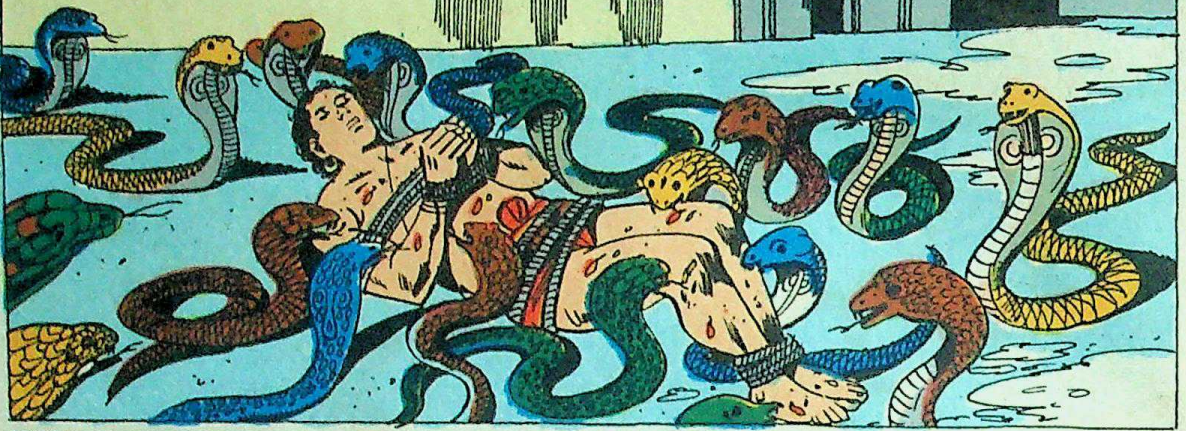


"...DOWN TO THE DEPTHS OF THE NAGA* KINGDOM.



* ACCORDING TO MANY SCHOLARS THE NAGAS WERE A RACE OF PEOPLE WITH WHOM THE ARYANS FREELY MIXED.

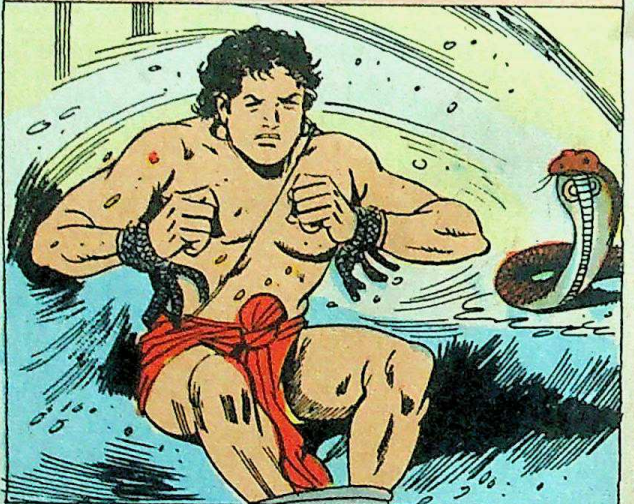
"THE NAGAS ATTACKED HIM BY THE THOUSANDS AND BIT HIM, RELEASING THE DEADLY POISON FROM THEIR FANGS.



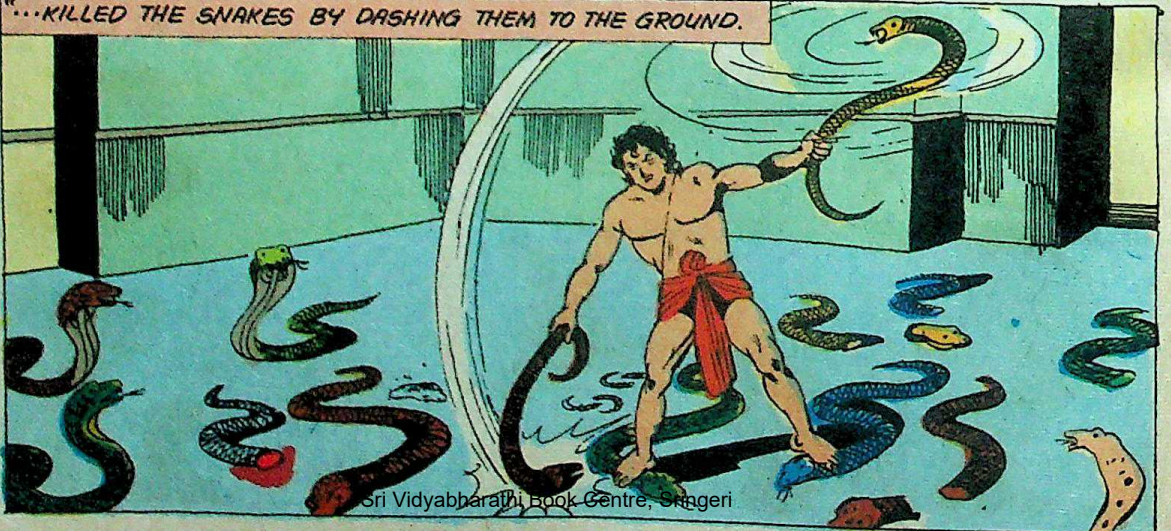
"THE SNAKE-POISON ACTED AS AN ANTIDOTE AND BHEEMA REGAINED HIS SENSES.



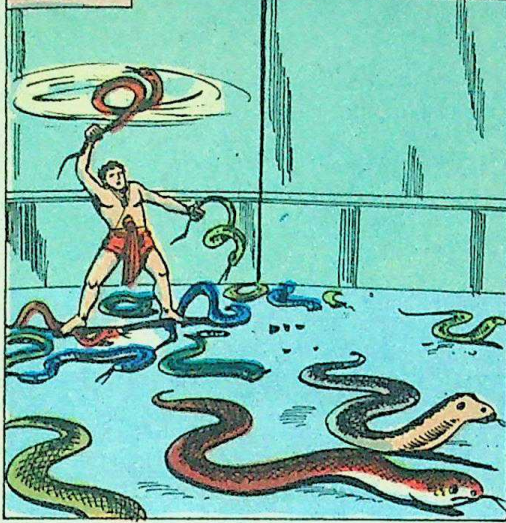
"HE SNAPPED THE REEDS THAT BOUND HIM AND...



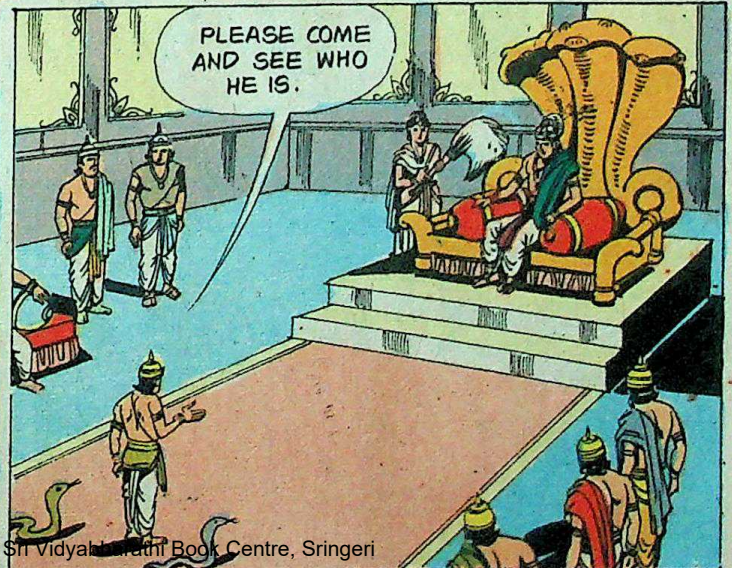
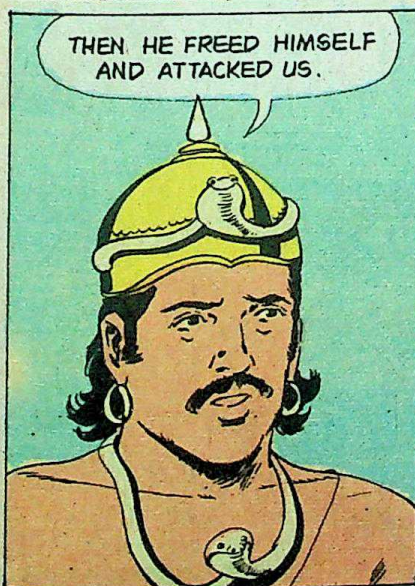
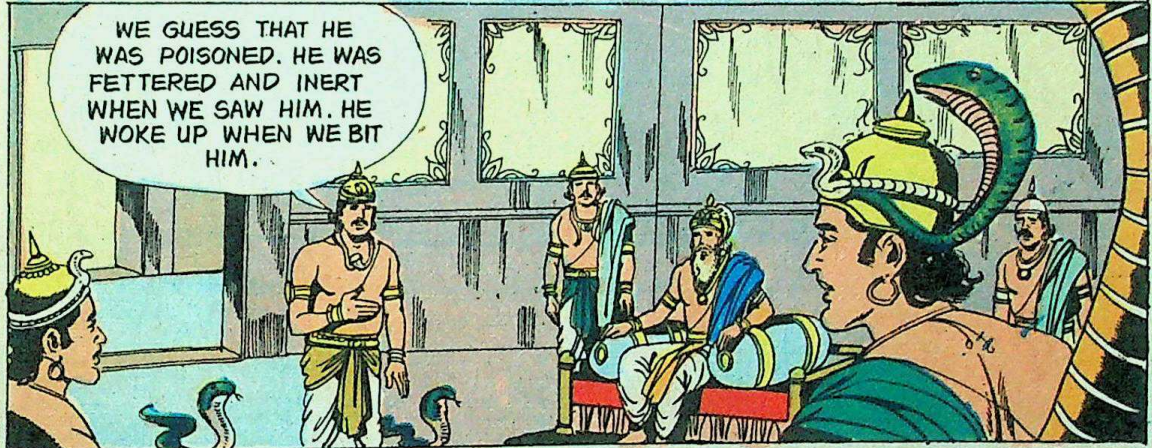
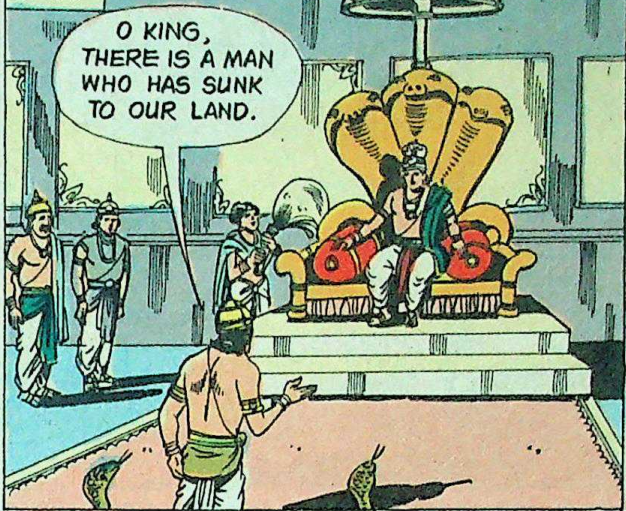
"...KILLED THE SNAKES BY DASHING THEM TO THE GROUND.

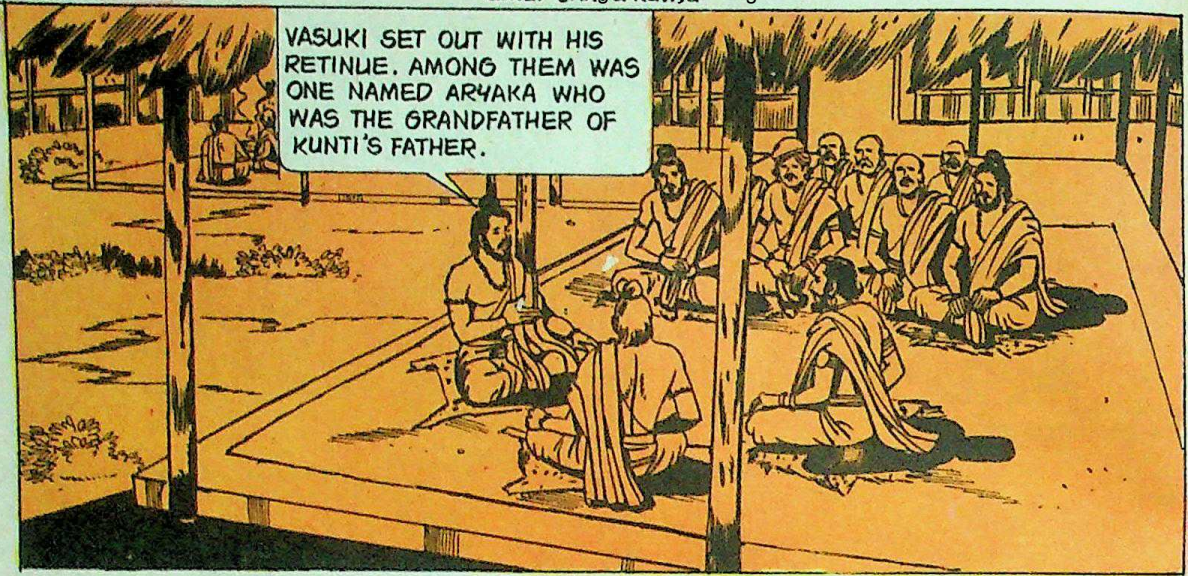


"THE FEW WHO ESCAPED HIM, FLED FOR LIFE..."

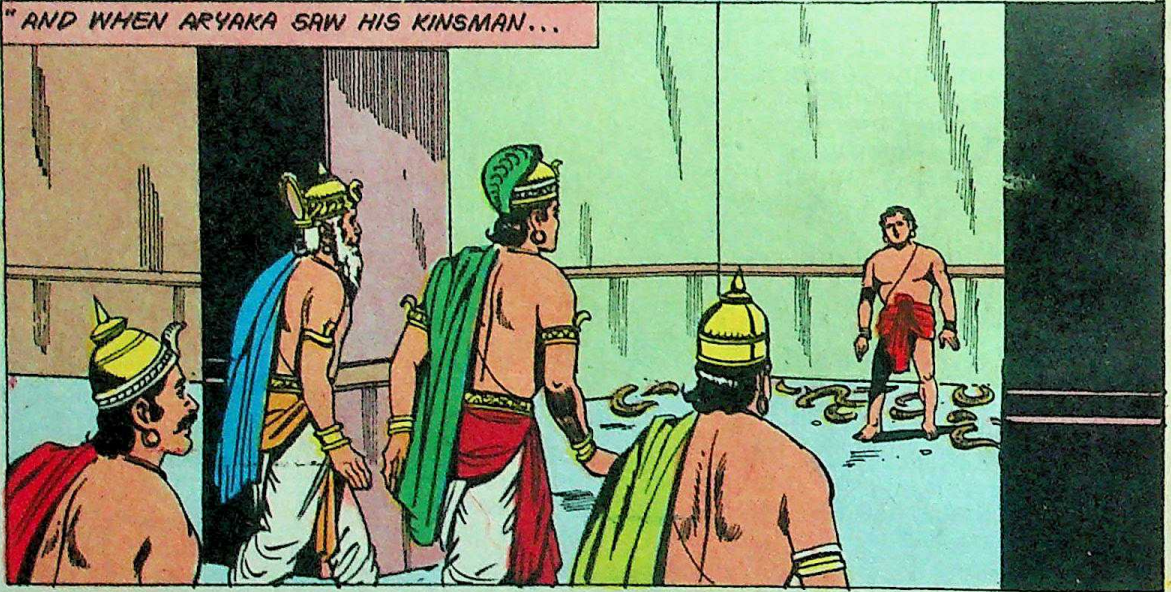


"... AND RUSHED TO VAGUKI THEIR KING AND SAID:

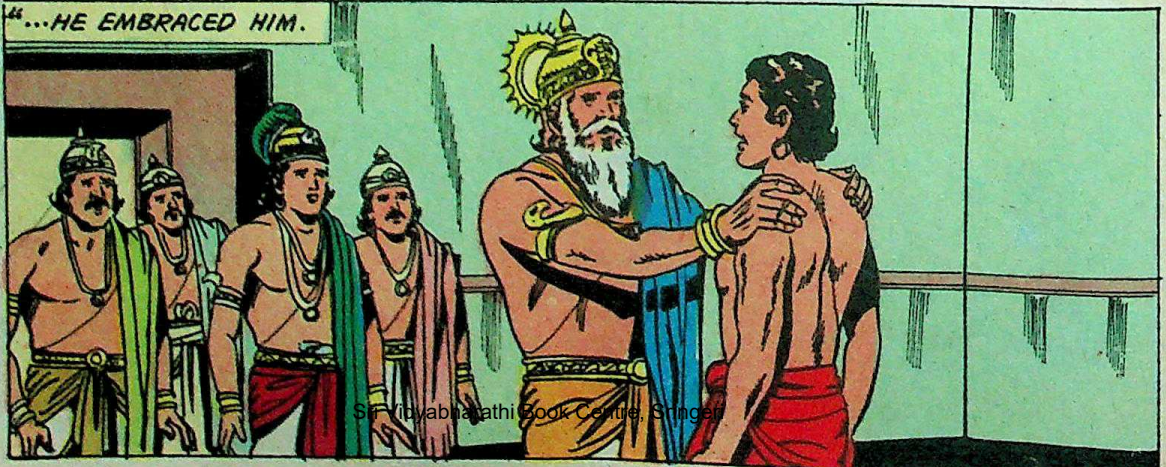




"AND WHEN ARYAKA SAW HIS KINSMAN..."

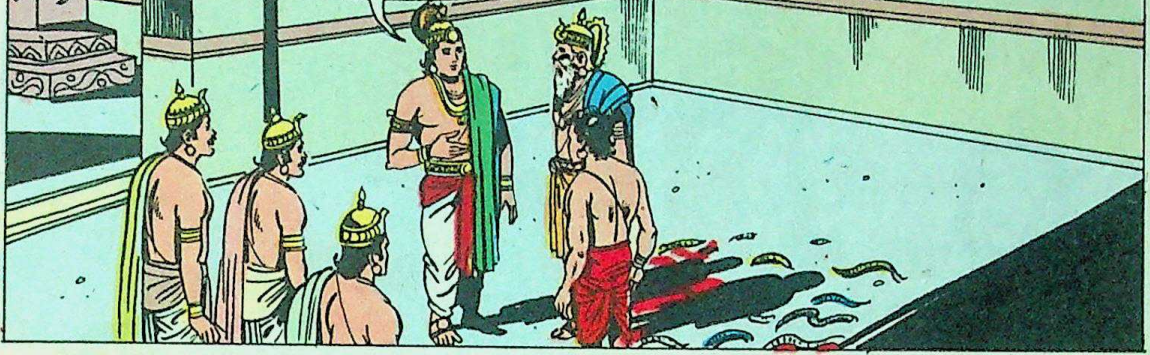


"...HE EMBRACED HIM."



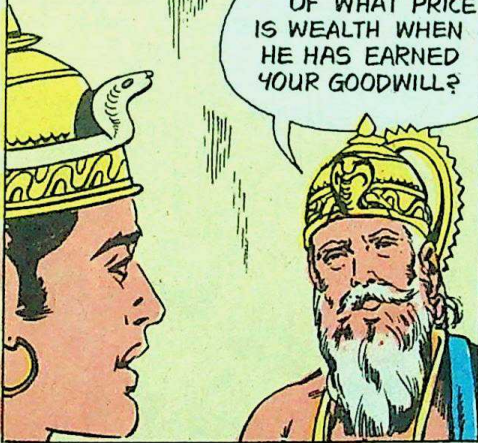
"VASUKI WAS PLEASED TO KNOW WHO BHEEMA WAS AND ASKED ARYAKA:

WHAT CAN WE DO FOR HIM? LET US GIVE HIM UNTOLD WEALTH AND PRECIOUS GEMS.



"ARYAKA REPLIED:

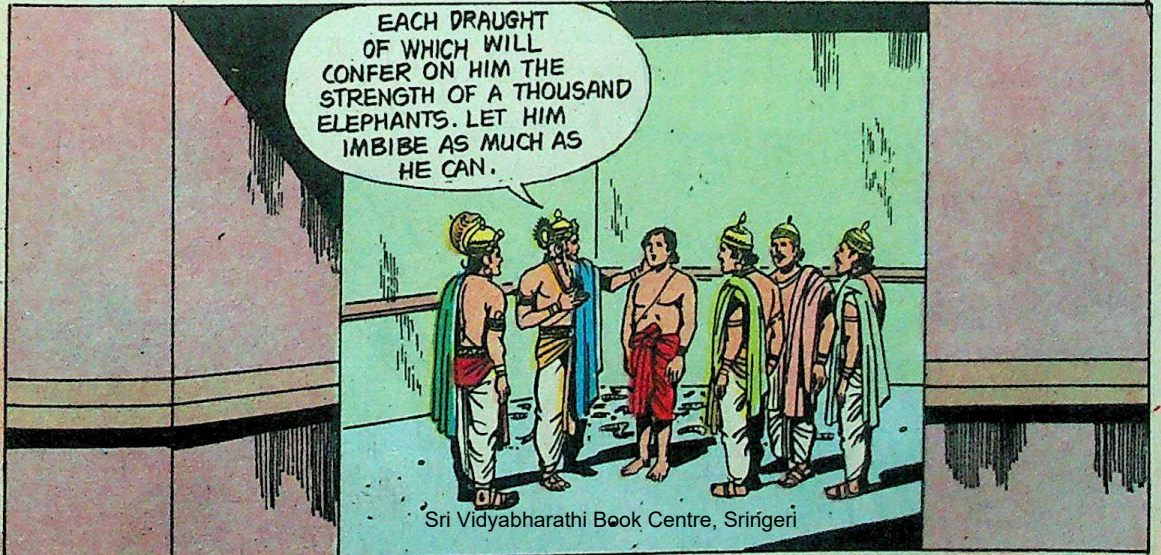
OF WHAT PRICE IS WEALTH WHEN HE HAS EARNED YOUR GOODWILL?



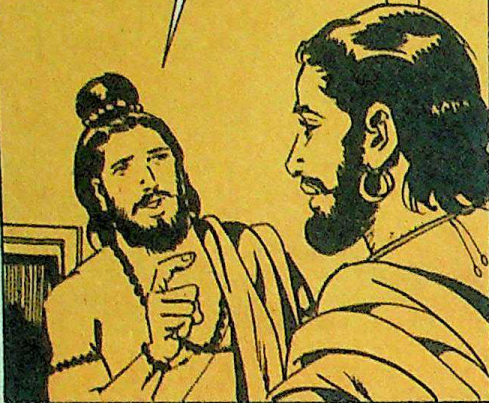
LET THIS PRINCE IMBIBE THE ESSENCE IN OUR POSSESSION.



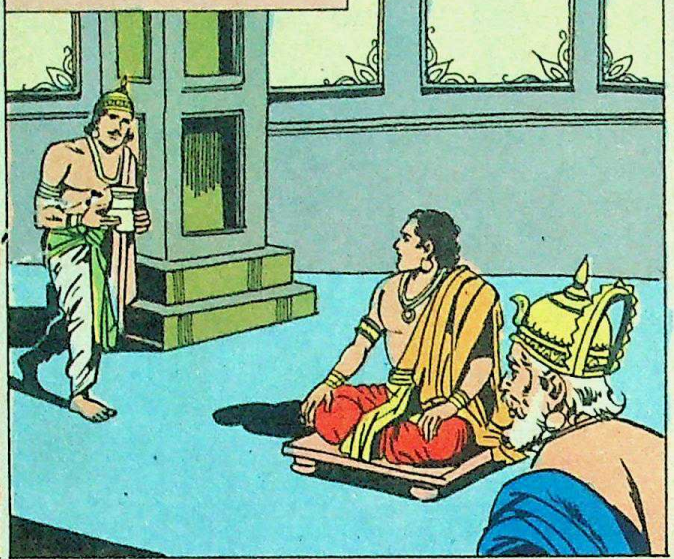
EACH DRAUGHT OF WHICH WILL CONFER ON HIM THE STRENGTH OF A THOUSAND ELEPHANTS. LET HIM IMBIBE AS MUCH AS HE CAN.



WHEN VASUKI GAVE HIS ASSENT, THE SERPENTS PREPARED BHEEMA FOR THE CEREMONY.



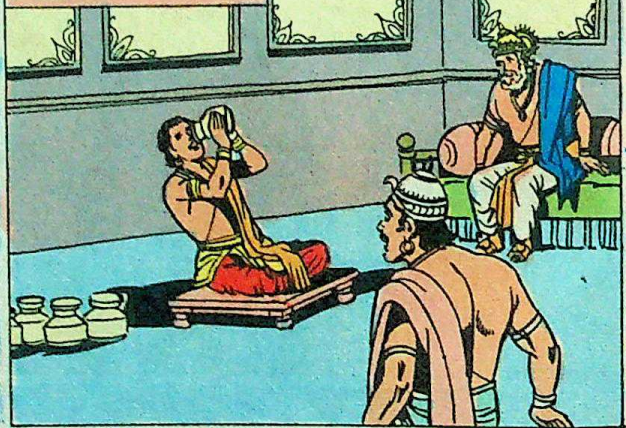
"THEN BHEEMA SAT FACING THE EAST, READY TO IMBIBE THE ESSENCE."



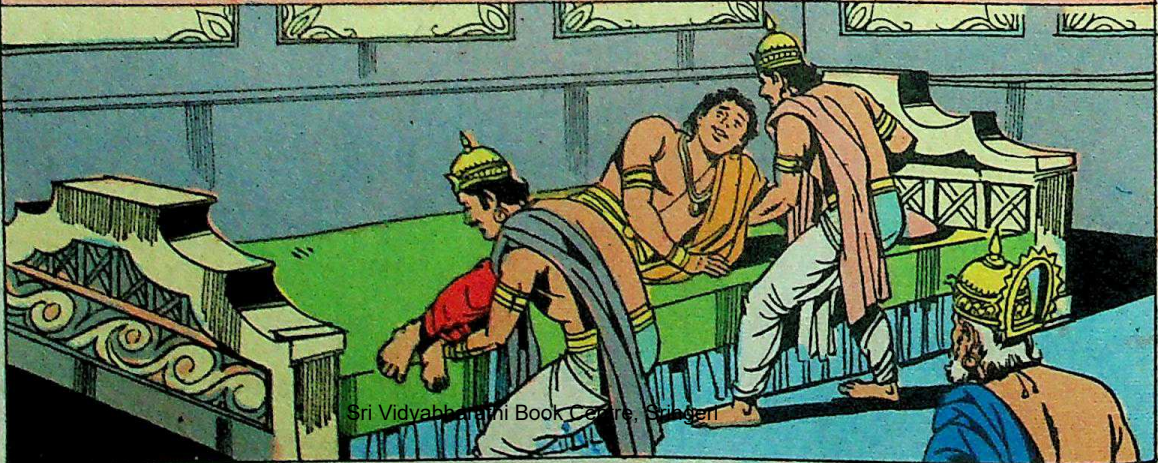
"HE FINISHED THE CONTENTS OF ONE VESSEL AT ONE GULP."



"AND THUS DID HE FINISH EIGHT OF THEM, ONE AFTER THE OTHER."

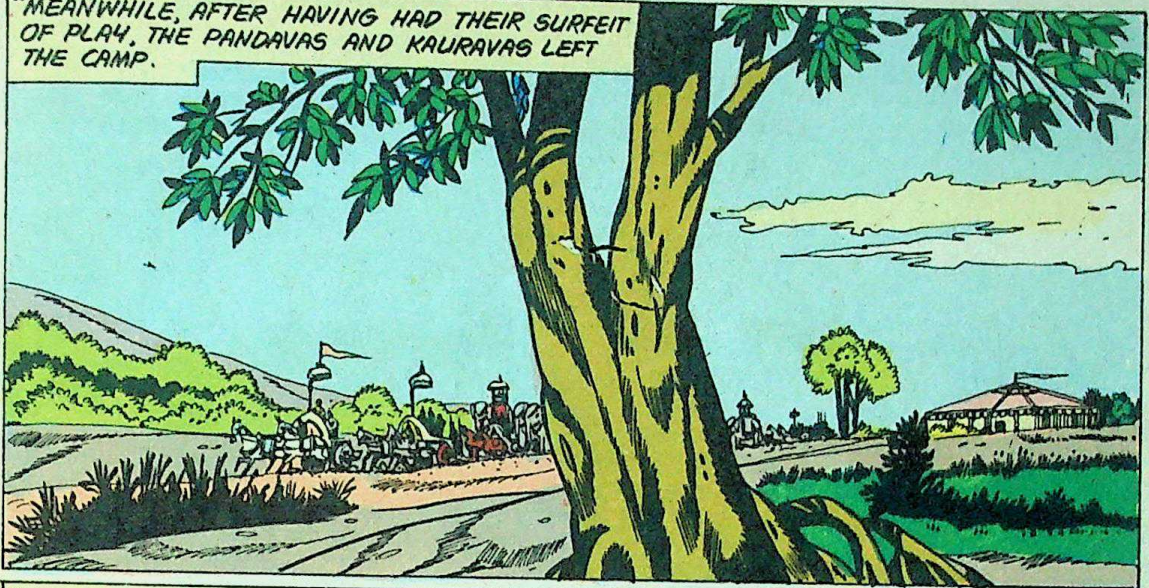


"THEN HE LAY HIMSELF DOWN ON THE SPECIAL BED THE NAGAS HAD MADE FOR HIM."

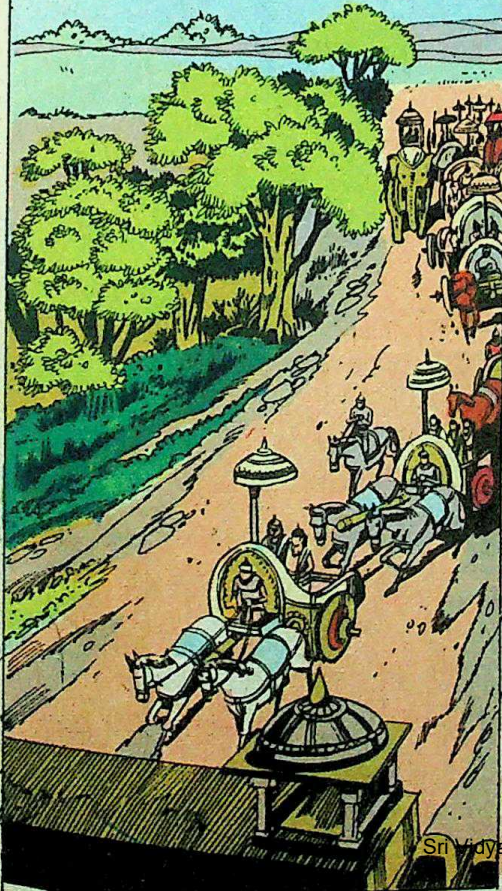
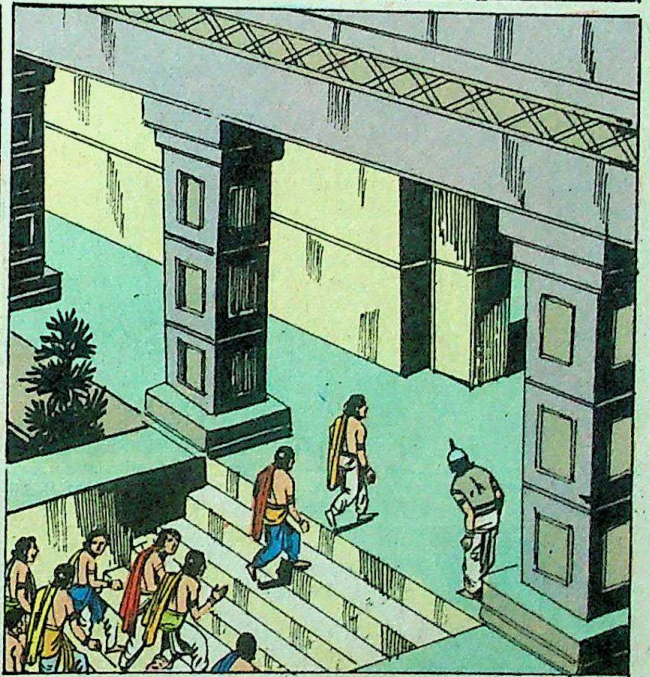


THE PANDAVAS AT HASTINAPURA

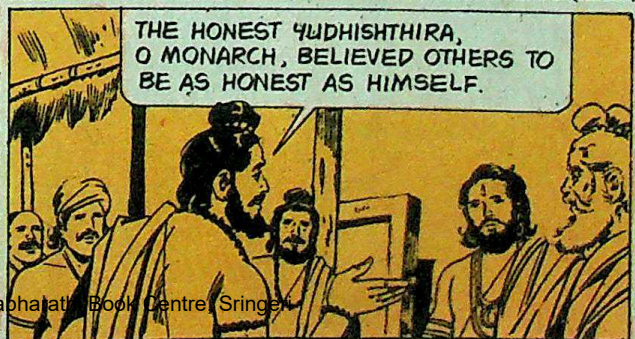
MEANWHILE, AFTER HAVING HAD THEIR SURFEIT OF PLAY, THE PANDAVAS AND KAURAVAS LEFT THE CAMP.



"THE PANDAVAS BELIEVED THAT BHEEMA HAD GONE AHEAD OF THEM, AND DURYODHANA WAS FULL OF GLEE THAT BHEEMA WAS NOT WITH THEM."

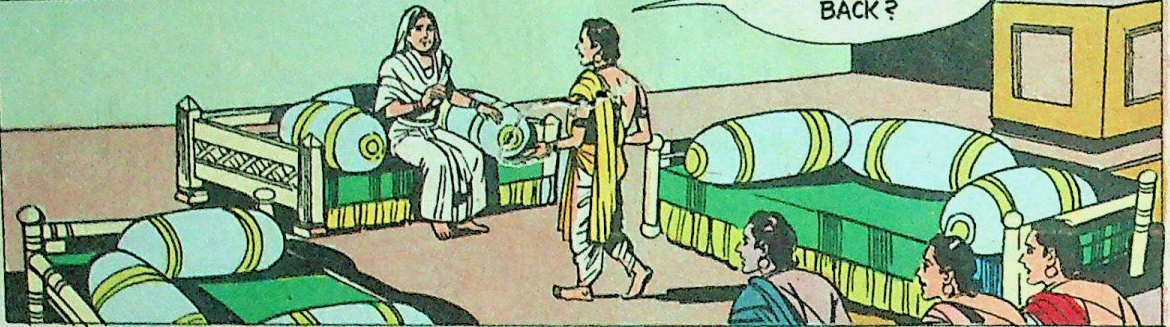


THE HONEST YUDHISHTHIRA, O MONARCH, BELIEVED OTHERS TO BE AS HONEST AS HIMSELF.

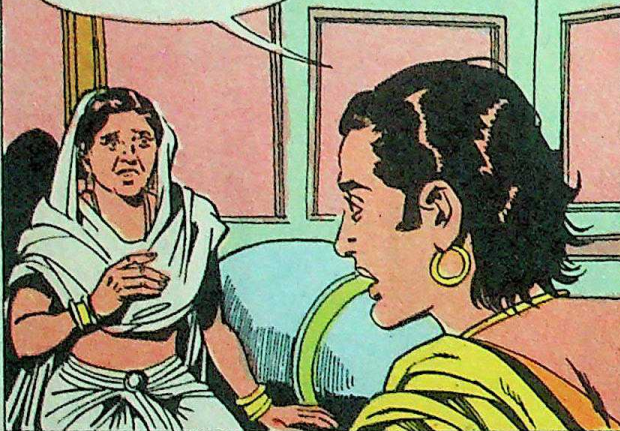


"THEREFORE, WHEN HE REACHED THE PALACE, HE SAID TO HIS MOTHER:

WE THOUGHT THAT
BHEEMA WAS ALREADY
HERE. WHERE IS HE?
HAS HE NOT COME
BACK?



HAVE YOU SENT
HIM ON AN ERRAND?
HE WAS IN DEEP SLEEP
WHEN WE SAW HIM
LAST.



WAS IT SLEEP?
OR WAS HE KILLED?
I AM WORRIED.



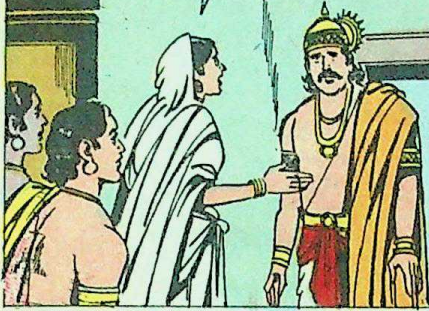
"HEARING THIS, KUNTI CRIED OUT IN DISMAY:

I HAVE NOT
SEEN BHEEMA.

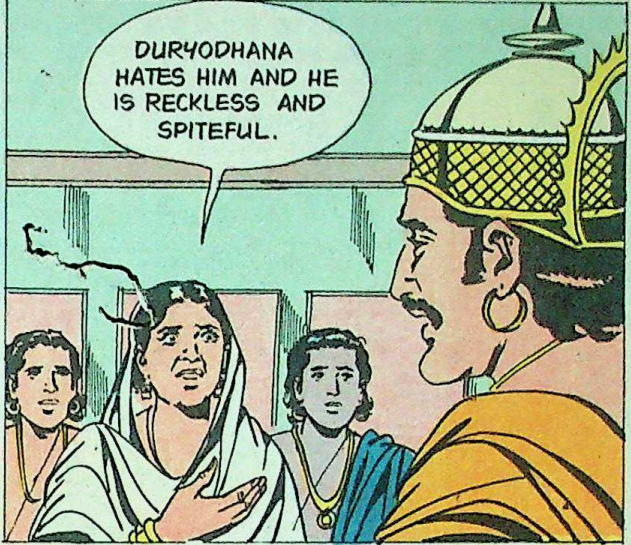


"THEN SHE SUMMONED VIDURA AND SAID:

O VIDURA,
BHEEMA IS MISSING.
ALL THE OTHERS
HAVE COME
BACK.



DURYODHANA
HATES HIM AND HE
IS RECKLESS AND
SPITEFUL.



HIS GREED FOR THE
THRONE MIGHT
EVEN HAVE PROMPTED
HIM TO MURDER
MY SON.

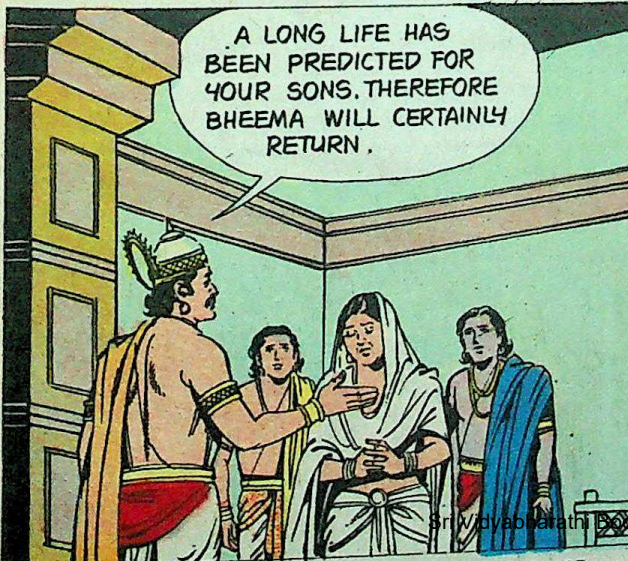


"VIDURA REPLIED:

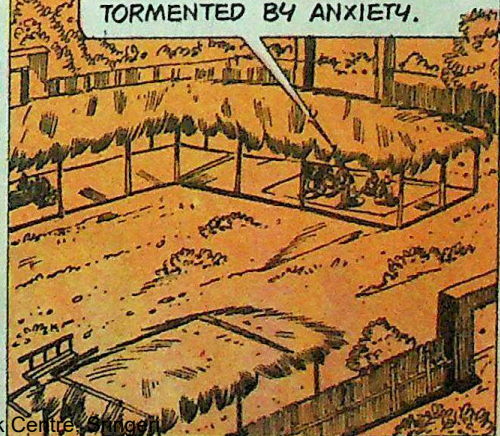
O GOOD WOMAN,
DO NOT SPEAK IN THIS
MANNER. IF YOU ACCUSE
DURYODHANA, HE MAY
TURN ON YOUR OTHER
SONS ALSO.



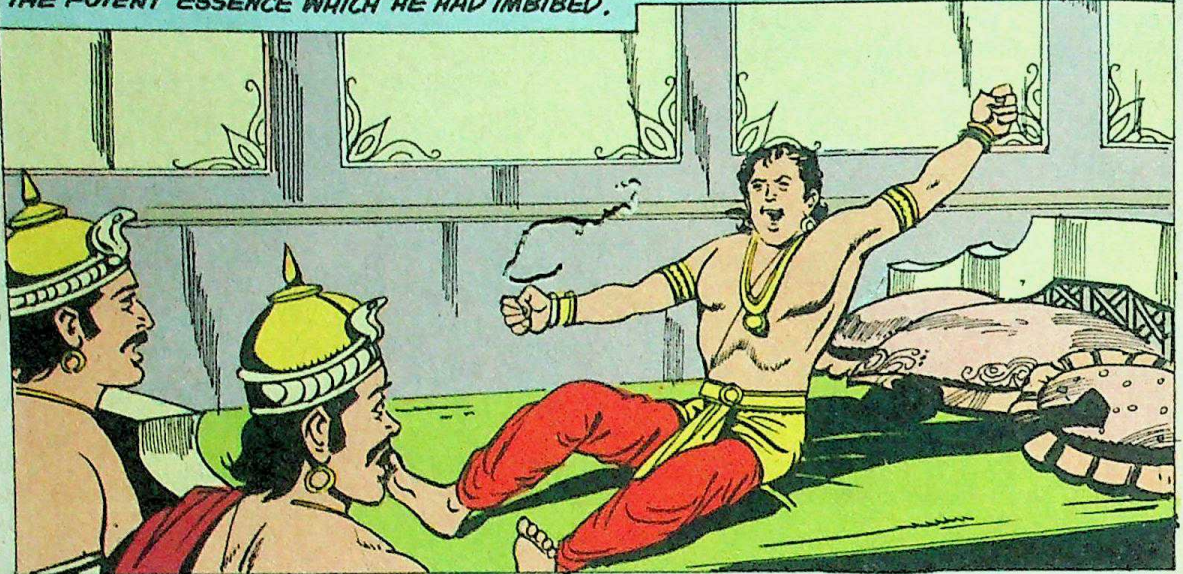
A LONG LIFE HAS
BEEN PREDICTED FOR
YOUR SONS. THEREFORE
BHEEMA WILL CERTAINLY
RETURN.



THE WISE VIDURA REASSURED
KUNTI THUS, AND RETURNED
HOME. BUT KUNTI WAS STILL
TORMENTED BY ANXIETY.



"MEANWHILE BHEEMA ROSE FROM HIS SLEEP ON THE EIGHTH DAY, ALL THE MIGHTIER FOR THE POTENT ESSENCE WHICH HE HAD IMBIBED.



"AND THE NAGAS SAID TO HIM:

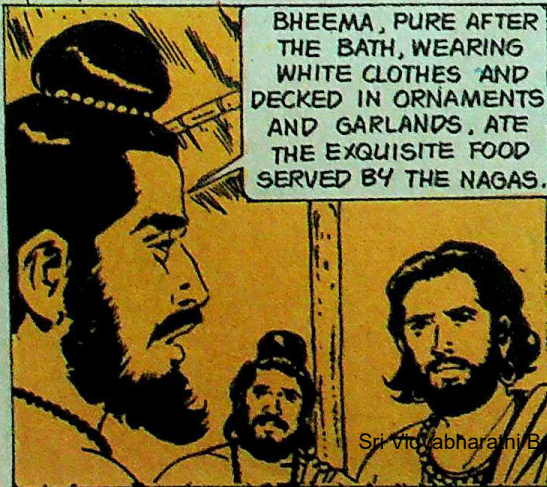
YOU HAVE ACQUIRED THE STRENGTH OF THOUSANDS OF ELEPHANTS. YOU WILL BE INVINCIBLE IN BATTLE.



PERFORM YOUR ABLUTIONS AND GO BACK TO YOUR BROTHERS WHO ARE DISTRESSED AT YOUR ABSENCE.



BHEEMA, PURE AFTER THE BATH, WEARING WHITE CLOTHES AND DECKED IN ORNAMENTS AND GARLANDS, ATE THE EXQUISITE FOOD SERVED BY THE NAGAS.



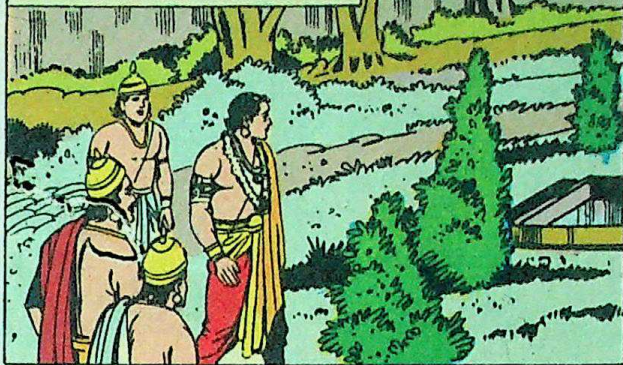
"THEN HE ACCEPTED AND RETURNED THE HOMAGE AND BENEDICTION OF THE NAGAS.



"THEN GUIDED BY THE NAGAS, HE ASCENDED THROUGH THE WATERS..."



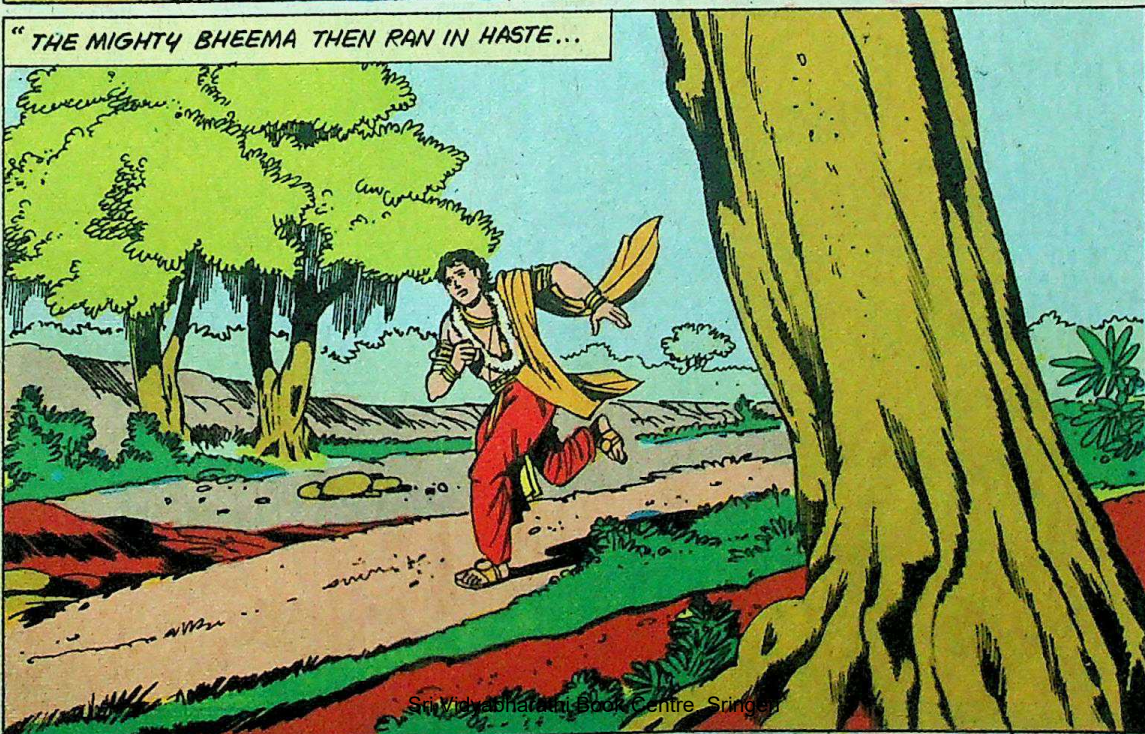
"...AND REACHED THE VERY GARDENS WHERE HE HAD AMUSED HIMSELF."



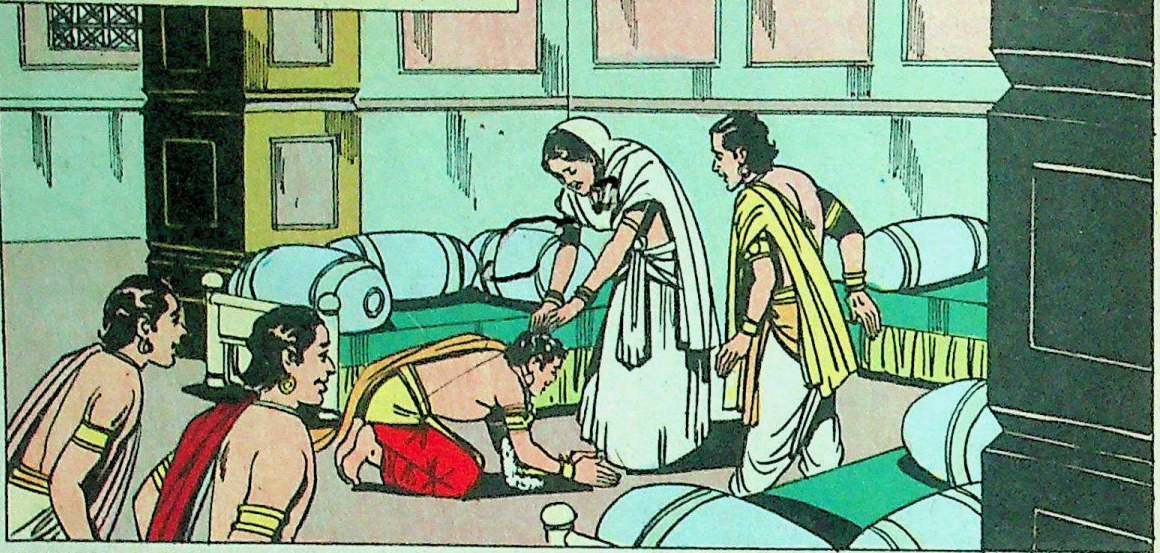
"AND THE NAGAS VANISHED FROM THE SCENE."



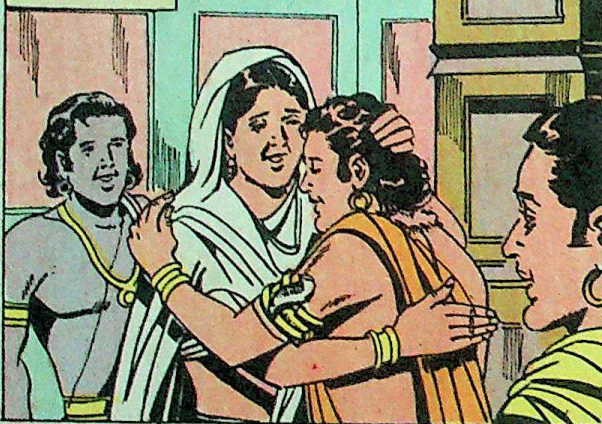
"THE MIGHTY BHEEMA THEN RAN IN HASTE..."



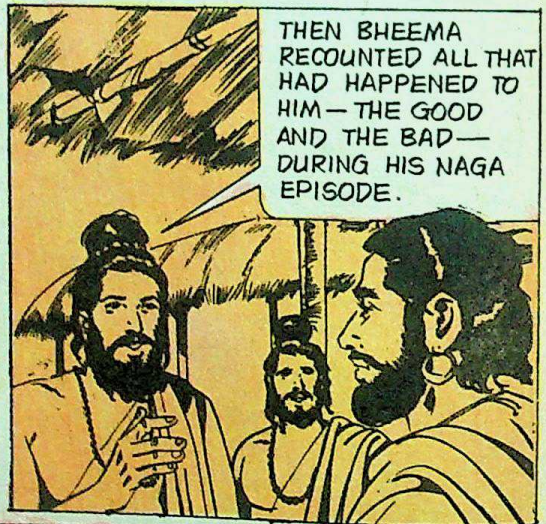
"... TO HIS MOTHER AT HASTINAPURA.



"MOVED BY THE CLOSE AFFECTION FOR EACH OTHER THE PANDAVAS HAILED THEIR GOOD FORTUNE.



THEN BHEEMA RECOUNTED ALL THAT HAD HAPPENED TO HIM—THE GOOD AND THE BAD—DURING HIS NAGA EPISODE.



"THEN YUDHISHTHIRA SAID:

DO NOT SPEAK OF THIS INCIDENT TO ANYONE.



LET IT BE CONFINED TO OURSELVES.



THE PANDAVAS THENCEFORTH
LED A PRUDENT LIFE AND IN
THIS THEY WERE HELPED BY
ADVICE FROM VIDURA.

DURYODHANA PERSISTED IN PLOTTING
THE DEATH OF THE PANDAVAS. BUT
HIS ATTEMPTS WERE FOILED BY
YUYUTSU (DHRTARASHTRA'S SON BY
A VAISHYA WOMAN) WHO IN HIS
LOVE FOR THE PANDAVAS CAUTIONED
THEM IN TIME.

MEANWHILE AS THE PRINCES
WERE WHILING AWAY THEIR
TIME IN IDLE PURSUITS, THEY
WERE PLACED UNDER THE
TUTELAGE OF GAUTAMA, WHOSE
BIRTH HAD OCCURRED IN A CLUMP
OF REED AND WHO WAS
ALSO KNOWN AS KRIPA.

AND THUS ENDS THE FOURTH SESSION
OF OUR RENDERING OF VAISHAMPAYANA'S
NARRATION OF VYASA'S IMMORTAL
EPIIC, THE MAHABHARATA.

PRONUNCIATION GUIDE AND GLOSSARY

Mahabharata - 4

Pg

1. **MAHABHARATA** महाभारतः
HASTINAPURA हस्तिनापुरं
 Capital of the KURUS on the banks of GANGA
VEDAVYASA वेदव्यासः
 Literally the man who analysed and compiled the vedas — RIG, YAJUS, SAMAN and ATHARVA.
BHARATA भारताः
 A descendant of king BHARATA who was the son of DUSHYANTA and SHAKUNTALA
VAISHAMPAYANA वैशम्पायनः
JANAMEJAYA जनमेजयः
SARPA SATRA सर्पसत्रं
PANDAVA पाण्डवाः
 The five sons of PANDU by his two wives KUNTI and MADRI.
KAURAVA कौरवाः
 Literally the descendant of king KURU but by usage the word has acquired the special meaning of the sons of DHRITARASHTRA as distinguished from the sons of PANDU.
PANDU पाण्डुः
 Son of VEDAVYASA and AMBALIKA
MADRI माद्रीः
 The second wife of PANDU and the mother of the last two PANDAVAS.
SHATASHRINGA शतशृंगः
KUNTI कुन्तीः
 The first wife of PANDU and the mother of the first three PANDAVAS.
 2. **RISHI** ऋषिः
 A sage
 3. **BHEESHMA** भीष्मः
 Son of SHANTANU and GANGA — Lifelong celibate. He and his stepmother SATYAVATI ensured the continuity of the race by persuading VEDAVYASA to beget DHRITARASHTRA and PANDU through AMBIKA and AMBALIKA

respectively.

- DHRITARASHTRA** धृतराष्ट्रः
 Son of VEDAVYASA and AMBIKA — Husband of GANDHARI and father of DURYODHANA and his ninety-nine brothers. Congenitally blind.
VIDURA विदुरः
 Son of VEDAVYASA and AMBIKA's SHOODRA maid.
SATYAVATI सत्यवतीः
 Mother of VEDAVYASA by sage PARASHARA — Mother of CHITRANGADA and VICHITRAVEERYA by SHANTANU.
AMBIKA अम्बिकाः
 Widow of VICHITRAVEERYA and mother of DHRITARASHTRA by VEDAVYASA
AMBALIKA अम्बालिकाः
 Widow of VICHITRAVEERYA and mother of PANDU by VEDAVYASA
GANDHARI गान्धारीः
 Wife of DHRITARASHTRA — mother of DURYODHANA and his ninety-nine brothers. She blindfolded herself out of devotion and loyalty to her blind husband.
 4. **KURU** कुरुः
 A descendant of the great king KURU who had sanctified the land known as KURU-KSHETRA.
BRAHMACHARI ब्रह्मचारिन्ः
 One who practises celibacy as part of the disciplined quest of knowledge.
 5. **YUDHISHTHIRA** युधिष्ठिरः
 The first of the PANDAVAS — KUNTI's son by DHARMA.
DHARMA धर्मः
 The presiding deity of righteous behaviour.
VAYU वायुः
 The presiding deity of wind.

BHEEMASENA भीमसेनः

The second of the PANDAVAS — KUNTI's son by VAYU

ARJUNA अर्जुनः

The third of the PANDAVAS — KUNTI's son by INDRA

INDRA इन्द्रः

King of the DEVAS.

NAKULA नकुलः

The fourth of the PANDAVAS — MADRI's son by the ASHWINS

SAHADEVA सहदेवः

The fifth of the PANDAVAS — MADRI's son by the ASHWINS

ASHWIN अश्विनोः

The presiding deities (twins) of medicine

9. **GANGA** गंगाः

The river considered sacred because of its celestial origin.

10. **SHRADDHA** श्राद्धः

The concluding ritual following the death of a relative which assures him/her of salvation.

11. **MUKTI** मुक्तिः

Deliverance of the spirit from the body.

14. **DURYODHANA** दुर्योधनः15. **PRAMANAKOTI** प्रमाणकोटिः19. **NAGA KINGDOM** नागलोकः
The world of the NAGAS — co-ordinate with the nether region.20. **NAGA** नागाः

Literally the serpents—Also refers to the race of snake — worshippers or a race which has the snake for its totem. Perhaps the ancestors of the modern inhabitants of India's north-eastern state Nagaland.

21. **VASUKI** वासुकिः22. **ARYAKA** आर्यकः31. **GAUTAMA** गौतमः**KRIPA** कृपः**ITIHAASA** इतिहासः

An epic. Literally "And so indeed it was".

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